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SERMONS
of M. Iohn Caluine,
vpon the, X. Commande-
mentes of the Lawe, geuen of
God by Moses, otherwise
called the Decalogue.

Gathered word for word, pre-
sently at his Sermons, when he
preached on Deuteronomie, without
adding vnto, or dinishing
from them any thing af-
terward.

Translated out of Frenche
into English, by I. H.

~~Theophilus Mathew~~

~~Wm. B. Smith~~
Imprinted at Lon-
don, for Iohn Hari-
son, 1579.


John Calvin was born July 10. 1509th
at Noyon, a French City, 58 miles
from Paris, and died at Geneva
May 27.th 1564, aged 54 years, 10
months, & 17 days. To his old friend
Viret he said: Farewell, my best
and sincerest Brother. and seeing God
will have you to outlive me in this
world, live mindful of our friendship;
for as it has been profitable to the
Church of God here, so the fruit of it
harrieth for us in Heaven.

I hardly draw my breath: and I expect
daily when it will wholly fail me. It
is enough that I live & die to Christ,
who is gain to his (people.) both in
life and death. Again Farewell,

May 12. 1564.

Middleton's

Ed. Biog. ii. 1-60.



To the Right excellent and Honourable
 Lorde, the Lorde Robert Dudley, Earle of
Leycester, Baron of Denbigh, Knight of the most Noble
 Order of the Garter, Maister of the Queenes Ma-
 iesties horses, and one of her Graces most Honourable priuie Coun-
 cell, Iohn Harmer wisheth all godlie felicitie, continuance of
 health, increase of Honour, and Graces eternall.



Occasioned, Right
 Honourable, to consider
 certeine of M. Caluins
 Sermons in the Frenche
 tongue, vpon the lawe of
 God and his hestes, and
 finding them (though ga-
 thered and set forth by o-
 thers, yet) aunswerable to their makers labour,
 to bee godlie, learned, and profitable, I was the
 bolder to aduenture the deliuerance of them into
 our mother language, and most bolde to present
 your Honour therewith: the beginning of small
 abilitie, such as they bee, yet due to your Lord-
 shippe, vnto whom I owe all thankfulnessse and
 humble duetie. Your Honours good procure-
 ment of her Maiesties gracious fauour, whereby I
 first became a Scholer in Winchester Colledge,
 afterward to bee remoued to the New Colledge
 of Oxford, whereof at this present I am a poore
 member, I could neuer since forget, or burie so
 good a benefite in such great obliuion. Some sig-
 nificatis

The Epistle

nification therefore of a gratefull minde is herein sought, together with the profit of many the simpler sorte, which the rather may be attained to, by your Lordshippes honourable name, fauourable countenance, and protection, which being vouchsafed, will be sufficientlie able to counteruaile the contrarie endeouours of such euill disposed persons as seeke euen vnder the colour of greatest truth, to pull out the eyes of knowledge, and to bring a palpable darkenesse vpon the face of the earth, a darkenesse to be brought in by the grosse mist of deuout ignorance as more perillous, so more lamentable than the temporarie darkenesse of Aegypt. For that is the pretence which they vse, when as they seeke no other thing than to entrap men by diuelish Sophistrie. What need the lawe (say they?) We haue the Gospel, What neede we written expositors? We haue the liuelie voices of Preachers sounding in great plentie euerie where. Of which two speeches, the former is vaine, the latter parciall, and both of them are wicked. Truth it is, that the strength and sting of the lawes dominion to condemnation, concerning the faithfull, is weakened and cleane plucked out: that the fire is extinguished wherewith the mountaine smoked, that the stonie tables are softened, that the heauie yoke is lightened, that grace hath superabounded, and an horne of strong saluation is erected and declared through the administration of the spirite. What then? Shall we therefore welter in sinne, and wallow in the lustes thereof, because of these things? God forbid, Nay rather, as the lawe schoo-

schooler vs, to seeke for grace at the bodie of
Christ, so the gracious Christian is taught to re-
paire againe to the booke of the lawe, to liue ther-
after: in deede now, without seruile feare, being
deliuered from bondage, to serue in freedome of
an vpright, holie, and sincere conscience. But as
the Bee that hath in her honie, hath also a sting: so
the best men indued with the grace of GOD, a
thing incomparablie better than honie, haue not-
withstanding certeine remnantes of the staine of
Adam, as a sting of corruption to their mortall
bodies. Whereof to put vs in mind, that we may
plucke out this sting, and as it were weed the gar-
den of our consciences (who as the purest ground,
yet bring forth some weedes of imperfection:) the
lawe of God is most behooouefull and necessarie,
and M. Caluins trauelles thereon, most fruitefull
and profitable, who striketh euer at the originall
and roote of sinne, and bringeth the commande-
ment to his olde, first, and true meaning, from the
corrupt and common vnderstanding. For hee
groundeth the exposition of the law, vpon the na-
ture of the Lawgiuer, who, because he is a spirit,
will be serued in spirit and truth. And because he
searcheth the reines, & soundeth the depth of the
heart, will be serued with euerie affection and mo-
tion thereof, in all holinesse and sinceritie: so that
no man can safelie feede or flatter himselfe in the
smallest of his owne faulces or follies. And now,
what need there is of this knowledge in England,
all men see, and others can better saie, than my selfe
declare, how thinlie, scant here and there, such ex-
cellent

The Epistle.

cellent vnderstanding groweth. Which thing in
more wordes to lament, were an ouerlong detei-
ning of your Lordship from your greater af-
fares. The Lord of Lordes, and God al-
mightie garde you euer, and guide you
with his holie spirit, to the benefite
and commoditie of our coun-
trie, and to the profite of his
Church, with increase
of honour, to his ho-
nour alwayes.

Your humble to commaund,

John Harmar.

The first Sermon of M. Iohn Caluine, vppon the Commaundementes of the Lawe.

Deut. Chap. 4.

44 This is the Lawe, whiche Moses set before the children of Israel.

45 These are the witnesses, and the ordinances, and the Lawes, whiche Moses declared to the children of Israel, after they came out of Aegypt.

46 On this side Iordan, in the vallie ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon.



As much as the world is hardly kept and reteined in subiection vnder God, let vs see how he, for his part, after he had chosen to himselfe one peculiar people, vouchsafeth to rule them, not for one time onely, but so long, and so often, vntill the people should bee well accustomed to the yoke: whiche order he vseth yet daily in his Church. It ought to suffice vs, that we had vnderstood of the truth of our God in one simple word: but because we are not so readie to beleue, as were requisite, and when we haue begonne, we decline and fall away in the end, insomuch that we utterly forget that which was taught vs: see I say, howe he is not contented to haue declared vnto vs for one day, that which apperteineth to our saluation, but calleth the same to our mindes continually, and imprinteth it in our heartes as much as is possible. Let vs consider to this purpose, how Moses reciteth in this place, that he not onely deliuered the Lawe in Horeb, but also that after that he had made his circuite in the wildernesse by the space of fortie yeares or there about, he hath againe instructed the people, yea, that of all the time he was with them, he neuer ceased to set before them, that which God had commaunded him to publish,

A.

as we

Maister Iohn Caluine,
as we haue already aboue touched. And the diligence we here see in
Moses, is not superfluous, but to good purpose, when he saith, that
being come almost to Iordan, and hauing discomfited Sehon King
of the Amorites, and Og the King of Bashan his neighbour, that he
yet putteth them in minde of the statutes and ordinaunces of God,
to the end the people should rest on them, and put them in practise,
and that if heretofore they haue not bene sufficientlie instructed, they
should at the lest then knowe the truth of the Lorde, wherein they
should wholie abide. Thus yee see what Moses ment by this place:
and here he purposely placeth together these wordes: the Lawe, the
Witnesses, the Statutes, the Ordinaunces, to the end he might
more fullie expresse & declare (as we haue before shewed,) that God
hath not instructed his people by halfes, or deliuered unto them some
obscure or short and vnperfect doctrine: but that he hath comprised
in the Lawe whatsoever was good and profitable: so that if in it the
people would stay them selues, they should not neede to be busied in
seeking for any thing beside, as being fullie and wholie guided and
directed by it. Let vs marke this, for in this sense the Lawe is a doc-
trine, as indeed, the worde whereby it is called, is hence taken and
deriued: It followeth, The witnesses, which importeth as much, as if
God should declare that he maketh some contract or bargaine with
men, that he setteth downe articles to this end, that he neither omit-
teth or forgetteth any thing, whiche should serue to knit by this mu-
tuall agreement and alliance, when it pleaseth him to choose and a-
dopt vs for his people and for his Church: & to bring vs to himselfe.
For to speake in fewe wordes, all that whiche concerneth this spiri-
tuall couenaunt betweene him and vs, is comprehended vnder this
word, Witnesses, because these are as the articles and pointes of the
couenaunt, as when bondes are geuen when men contract and bar-
gaine together, all is put in, which may serue for the one, and the o-
ther partie. Wee see then how God hath protested, that the Lawe
conteineth a sufficient doctrine, if so be men would keepe them selues
vnder it: to the declaration whereof the two other wordes followe,
the Statutes, the Ordinaunces. Nowe when God bestoweth such
paine to teach and instruct vs, and declareth that he hath omitted no-
thing whiche might pertaine herevnto, who will not meruell that
our mindes for all this are so fleeing and wandering, that we al-
wayes desire, I knowe not what something better than that whiche
wee

wee finde in the woorde of God: This diuelish curiositie hath from
all times reigned in the world, and at this day a man may see, that
whatsoever one doeth, he can not repressle and stay this wicked and
cursed desire, but that men will bee alwayes wiser than God would
haue them to bee. And why? We can not denie when his woord is
preached, but that he hath declared all thinges, which were good and
for our profite: but yet we for all this time are verie ticklish, we stote
in our fantasies, and we will alwayes haue one thing or other, more
than that which God hath shewed vs. Seeing then that such a vice
betrayeth it selfe in vs, it doth stand vs in hand to beare in mind the
warning which is here conteined: namely, that if we will suffer God
to be our maister, we shall finde in his schoole all perfection of wise-
dome. For his lawe is sufficient of it selfe to make vs wise againe. It
containeth as we haue saide the articles whiche serue to ioyne vs to
our God, in whome all our glorie and felicitie consisteth. Moreover,
it sheweth vs the rule of well doing, in such sort that we neede not
searche further to vnderstand what God liketh and alloweth: for we
haue both his statutes & ordinaunces. So then we may know and be
thoroughlie perswaded, that our life shalbe acceptable vnto God, if
we passe not the boundes whiche he hath set and assigned vs: but if
wee adde any thing of our owne, whatsoever it bee, let vs not thinke
that God approueth it as right and good: for he hath forgotten no-
thing of that whiche belongeth to our profite and necessitie. These
two pointes are well worth the noting, for they serue to make vs to
haue in greater price and reuerence the doctrine, whiche is euerie
day proposed vnto vs in the name of God. For when wee see that in
it is perfect wisdom, ought not we to applie all our senses to it, and
to hold our selues thereto? When we see that God ceaseth not, but
continueth daily to teach vs, ought not we for our part to be diligent
and attentiu, to the end we might profite vnder him? And if at the
first we be not so geuen vnto it, as were requisite we should be all the
time of our life, ought wee not to traine our selues to knowe alwayes
better and better, the will of God, euen vntill we bee wholie ridde of
all ignorance, which shalbe when we are taken forth of this world,
and not before? Nowe it is certaine, that whiche Moses hath
done, ought at this day to serue vs for a rule and example: for it is
not done at randon, and beside good purpose. Againe, God appoin-
ted him as a spectacle and mirrour to all Prophetes, and to all those
which

Col. 1. 28.

which haue the charge of teaching in his church. Let vs then vnderstand, that God will not that we receiue his truth for one day onely, as if one lesson were inough for vs: but that wee shoulde repeate againe that which befoze we vnderstood, to the end it might carrie by vs, and take such deepe roote in vs, that we might haue no excuse, nor make any allegation, to say: O, I haue not bene yet thoroughly instructed. God then on his part is alwayes readie to reach vs, to the end we might not erre, except we our selues woulde wittingly decline, and of wilfull malice. And here is expresse mention made of the temple of Beoz, to shewe, that although the people had in that place an object of sight to turne them to superstition, yet they had also a remedie, in that God daily stirred them vp by his worde, to the end they shoulde not meddle with the idolatries of the Painingis. True it is, that it was an hard and greuous chastisement, that the people of God were feigne to haue euer befoze their eyes the temple of an idol: it was all one, as if God, to spite and anger them, shoulde say: I did call you to possesse a land, which shoulde be dedicated to my seruice, where you shoulde haue seene nothing which might in any point haue offended you: for my sanctuarie shoulde haue bene set vp in the midst of you. I woulde haue bene purely worshipped according to my lawe, the lande shoulde not haue bene unhalowed & defiled with her old superstitions, all idolatrie shoulde haue bene so rased out, that a man shoulde heare nothing but my praises sounded: but now ye see ye are here in the corner of the countrie, where you see a temple of idols, where you see many villanous abominations. This is then as a vengeance which you feele for your finnes, for as much as you haue not bene worthe to enter into the lande, which I did promise you. See then how God woulde chastise his people, when he suffereth them to dwell nigh vnto the temple of Beoz. And at this day, when we are mingled among idolaters, and perceiue what uncleannesse they commit, and how they peruert all religion, let vs know that God by this meanes doth punish vs, or at least humbly vs because of our finnes. And in deede considering this, we ought not onely to lament for the finnes which are committed by these incredulous and unbeleeuing persons, but also because we knowe that we are not worthe to haue the worlde wholly reformed, and to behold an agreement & harmonie in religion, that God might be in all places purely worshipped, that when we are so neere to the superstitions of other,

that

that we be constrained to see some of the markes and signes, and to heare something thereof, we must impute this to our owne sinnes. But how so euer it be, God ceaseth not to geue a good remedie to the people of Israel: for when the lawe was in this sort taught by Moses, it was all one, as if God shoulde separate his, from those miserable blinde ones, which wandered and went astraie in theire superstitions. Now hereupon we haue to note, that although all the worlde be peruerter, and that in it wee see great confusions, and that all is full of errours and corruptions, yet notwithstanding it behoueth that we haue recourse to the worde of God, to be guided thereby, which must strengthen vs in such sort, that we may despise all the superstitions of idolaters. And if we be so full fraughted with vanitie, that we geue ouer our selues to decline and to turne aside hither and thither, after that God shall haue geuen vs his worde, there remaineth then no excuse. For (as I haue already said) this shoulde be a brydle good enough for vs, that God declareth to vs his will. Although all the worlde drawe backward, and some haue one fantasie, and others make a faire shewe of some religion, yet all this must be esteemed as vaine & frimolous, after that we haue heard the voice of our God, and by that shall haue intelligence of his will. And therefore let vs put to our vse this certeine and infallible doctrine, the worde of God, to withdraue vs from all wicked opinions, from all euill errours, from all that the diuell hath forged and counterfeited, and from all that men shall haue inuented & deuised in the world. Thus ye see what we haue to beare in minde, when Moses maketh mention here of the temple of Peor. Nowe he also addeth, that this was after the two kinges, Og the king of Bashan, & Sihon the king of the Amorites, or of Heshbon, were discomfited. This circumstance serueth to reprove the people, if they shoulde not yeald them selues in all obedience vnto God. We knowe that according to the benefite **GOD** bestoweth on vs, we ought so much the more to be stirred up and prouoked to loue and to feare him. God hath shewed himselfe bountifull and liberall towards vs: ought it not to drawe vs so much the more vnto him? For when a mortall man is indebted and bounde vnto vs for some benefite and good turne, shall he not be accounted dissolute and verie unthankfull, if he reknowledg not the good we did him? Howe then shall there be lesse excuse towards the liuing God? Let vs then remember that Moses in this place maketh expresse mention

of these two Kinges, which were banquished and subdued, to the end
the people should reknowlege this benefite in this manner: Go to,
we haue had here two excellent victories. When heretofore we at-
tempted warre against the commaundement of God: our enemies
with great courage gaue vs the foile, there was in vs no strength:
our enemies were as waspes, which come to put out our eyes, as the
similitude hereof hath bene before giuen: there are now two Kinges
strong and mightie ouerthrowen, and subdued, without any cost of
ours, God hath deliuered them into our handes. Who hath bene the
cause of both these victories: Hath it not bene God, which hath ruled
& gouerned all herein: Sithence then it is so, that he hath pitie on vs,
& hath begonne to accomplish the promise whiche he made to our fa-
thers, & that we haue alredie so good a warrant & gage thereof, ought
not wee to endenour to yeald our selues wholie to our God: Dought
we not in all thinges to be subiecte vnto him: Dought we not to geue
our selues ouer into his hand, which he hath shewed so strong by rea-
son of the loue he beareth vs: See I say how Moses hath understod
this, which he reciteth touching the ouerthrow of Sehon & Og, euen
to reprove the vnthankfulnesse of the people, if they submitte not them-
selues willingly to the seruice of their God, to whome they were so
much bound. But now we ought also to applie this doctrine to our
owne vse, that is, that as often as we perceiue in our selues any sloth
or litherneesse in the busines of the Lord, any remisse negligence, any
colones, any rebellio of the flesh, which striueth & stubbornly resisteth
in such sort, that wee come not to God with so cheerefull & earnest af-
fection, as were requisite, that then we enter into a count of the bene-
fites wee haue receiued of him, to say: Wretched creature, howe art
thou so negligent, that thou cleauest not to thy God, when he hath de-
clared his will vnto vs: Consider what thou holdest of him, consider
the benefites he hath bestowed on thee, euen vnto this houre. So then
let euerie one examine & consider, how farre he is indebted to God,
that we may be the more prouoked to serue him. And in generall, let
vs know that he not only created vs, when we were not: but also that
after that he had redeemed vs, by the blood of our Lorde Iesus
Christ, as he redeemed his people out of the land of Egypt, he hath
by his grace drawn vs to him: so as we had the doctrine of the
Gospell deliuered vs, which is all one, as if he had receiued vs vnder
his gard and protection, and daily he sheweth the same vnto vs by
effectes,

effectes: for what greater aides and succours haue wee from him in our infirmities? Should we not a thousand times bee overcome of Satan, if our God had not his hand stretched out to succour vs? Yes verelie: we should be then all overcome, and not onely oppressed, but also swallowed vp in our temptations, without such a stay and refuge as I haue said. Sith then it is so, that our Lorde ceaseth not to confirme daily his goodnesse towards vs, let vs on our part aduise our selues and consider to take this occasion, to serue him with a more ardent desire, and greater zeale, as we see it is heere spoken. In this sense it foloweth, that Moses speaketh to the people of Israel saying, **H**eare O Israel the lawe which the Lord hath caused to be proposed vnto you, that ye may learne it, and obserue it. Here againe Moses letteth downe the p̄face, of which before we tooke some view, that the Lawe is not geuen onely, to the end that men should heare it, to knowe what it containeth: but that by it we should also be reformed, and that God might proue herein what subiection we yealde vnto him. In fewe wordes, we see that the doctrine of God consisteth in practise, and that we must by our doinges shewe, that we haue not in vaine bene taught it. Nowe then Moses saith in the first place, **H**ear the Lawe whiche I propose in your eares, to the end you should learne it: As if he should say, that God will not that the doctrine which is preached vnto vs in his name and authoritie, should fall to the ground: but that we must receiue it with all diligence, and applie our whole studies therein. For what is the cause that wee profite so euill in the word of God, but that wee are ouermuch busied in the thinges of the world? And if we come to the sermon, if we read the holy scripture, it is but for fashion and manners sake: wee seeke not to performe our dueties as we ought, in obseruing that whiche is taught vs. But let vs aduise our selues to be better and more diligent scholars, while the Lord vouchsafeth to instruct vs by his word: and that is the cause why Moses saith he hath told the Lawe in their eares. Indeepe, this manner of speaking would bee verie hard in our tongue: howbeit, it importeth as much, as if God should say, That he speaketh not vnto vs in an vnknown & strange language, but sheweth himselfe in as plaine and familiar manner as may be desired. Seeing then it is so, that God cometh downe vnto vs, in such sorte, as to make a plaine and familiar declaration of his will, what excuse shall we haue to alledge, if his word be lost in vs,

or if it slippe from vs, or if we keepe it not to make our profite thereof: It is true, that for asmuch as we are ouer dull and ignorant, we shall alwayes find much obscuritie in the woord of God, that the language of the Lord is to high and profound for vs, but to whom should the fault thereof be imputed? Let vs note therefore, that all they which complaine, that the woord of God is hard and obscure, as if it were hid vnder an vknownen tongue, are here repproued of a manifest lie. Yea, that they do God great iniurie, yea, blaspheme him, for that they despitefully dissemble, & denie the bountie & goodnesse, which Moses protesteth was shewed the people at the publishing of the law: for it is there said, that God spake to the eares of the people by the mouth of Moses. So that the doctrine which he deliuered, ought to haue bene thoroughly knowen of them. And at this day we haue lesse occasion to vse this shifte, to alledge that we vnderstand nothing of that which is contained in holie Scripture: for GOD speaketh so neerelie and familiarly vnto vs, that we neede but to haue our eares cleansed and prepared to heare him. And let vs note, that there remaineth nothing, but that we be attentiu & diligent to profite in the doctrine of saluation. But withall let vs call to mind that we haue aboue touched, namely, that this doctrine must be kept & folowed thoroughly: for if we doe not allowe the worde of God, and yeald our consents that it is good, and true, and holie, God is much beholding vnto vs. What must we doe then? See: God will make a triall whether he shall be maister ouer vs, or no. Now then, if the worde of God rule our life, that is: if we not onely inquire after that which he telleth vs, but forsake our naughtie lustes and desires, and endeuour onely to please him, and to be gouerned by him, and his righteousness: when we come to this, then see we one good prooffe, that he hath such dominion and superiortie ouer vs, as he deserueth. But, vntill wee haue profited so much, that we are come hither, let vs not thinke that we haue profited any thing at all in the doctrine which hath bene taught vs. Let this worde therefore of Doing be often called to minde, and imprinted in memorie of them, which heare the worde of God. As howe? Beholde, God doth vs this courtesie in vouchsafing to teach vs. And why is that? Is it to this end, that we shoulde onely lend our eares to say in the end, Yea: well said, this is good? Nay, but to the end our life shoulde be reformed, and because it is a true and certeine rule that we shoulde not erre as we haue done, and as many poore ignorant

rant wretches doe which are strayed from the right way, and are not
 instructed as we are, vnto whome this doctrine ought to serue for
 mortification and newnesse of life: that God may beare rule ouer
 vs, and that we be subiect to him. Thus wee se in effect what Moses
 meant, when he protested vnto the people in this preface, that he set
 before them the lawe, not that they shoulde heare it, and so but haue
 their eares beaten therewith: but that they should receiue it and keepe
 it. Nowe for the better confirmation of this, he alledgeth: That
 God had made his couenaunt with that people on the mount Ho-
 reb, the better to persuaade them to feare God, and to continue in his
 obedience. For if God woulde onely require of vs that which is his
 due: yet were we sufficiently bounde to cleaue vnto him, and to ob-
 serue his commandements: but when it pleaseh him of his infinite
 goodnesse to couenant with vs, to binde himselfe vnto vs, when he
 needeth not: to stand on articles with vs, that he wilbe our father and
 sauiour, that he will receiue vs for his flocke and heritage, that wee
 may liue vnder his gard and protection, offering vs euermore life:
 seeing that he doth all these thinges, ought not our heart to be soft-
 ned though it were of stone? When the creatures behold that the
 liuing God abaseth him selfe hitherto, as to create the matter with vs,
 and to say: Goe to, let vs consider what we are, both you see what
 an infinite distance is betweene you and me, and knowe that I could
 commaund you what seemeth good to me, and not haue any thing to
 deale with you, and that you are not worthe to come nigh me, or to
 haue any acquaintance with him, which can command what he will
 without any further declaration than this. See, this I will, and this
 is my minde: yet loe I yeald of my right, I come here to offer my
 selfe to be your guide and sauiour, I will gouerne you, you shalbe my
 familie, if so be that you will content your selues with my worde. I
 wilbe your king and you shall be my subiectes: & for all this, thinke
 you not that the couenant which I haue made with your fathers was
 to gaine any thing of you: for I haue no neede nor want of any thing
 whatsoever, and what benefite can you bestowe on me? But all which
 I haue done and doe, is onely for your profite, and for your welfare.
 I am then here readie to couenant by articles with you, and to binde
 my selfe vnto you on my part. Seeing I say, that the liuing God doth
 abase him selfe so farre, I pray you shall not we be to vnthankfull, if
 we be not herewith beaten downe to humble our selues vnder him

laying aside all our pride and hautesse: It is not therefore without cause, that Moses speaketh here of the couenaunt which God hath made with his people, to the end that especially his fauour and goodnesse shoulde be knowen. Nowe if this was to be done in the time of the lawe, there is at this day much greater reason thereof: for the Lorde hath not onelie made a couenaunt for one time, as with the Iewes: but when he sent his onely sonne, then declared he himselfe to be our father and saviour much more fullie than before he had done, and that after so sweete, so gracious, and so amiable a manner, as nothing more: in such sort that he hath here as it were laid forth his bowelles of loue and compassion towards vs. Seeing therefore God hath presented vnto vs his heart in the person of our Lorde

Iohn, 15. 15. Iesus Christ, and wee heare besides the protestation which Iesus Christ maketh, that he will call vs no more his seruants, but his friendes: because he hath so familiarly communicated vnto vs all the secrets of his will: must it not I beseeche you needes be, that the diuell hath bewitched vs, if wee bee not hereby moued to frame our selues wholly vnto him, renouncing euen our selues, and all our affections: So then, when we perceiue in our selues any wickednesse, wherby we are hindred to serue God, when we seele our selues idely disposed in the worke of the Lord, & are euen brought into an heauie sleepe by the cares of this world, to stirre our selues vp to praise our God, let vs haue in minde this couenaunt which the Lord hath made with vs. Nowe hereupon Moses further addeth: The Lord made not this couenaunt with our fathers, but with vs, euen with vs which are alieue at this day. This place may bee vnderstood after two sortes: for it may bee taken for a comparison which Moses maketh, the better to declare, that the people which then liued, ought to bee so much the more diligent in the seruice of God, because they had receiued greater benefites than their fathers. In which sense he speaketh in Exodus, I haue not communicated this name to your fathers: where God speaking vnto Moses saith, that he declared not him self so plainly to bee God to Abraham, Isaac, and Iacob, as he did vnto Moses. And by this he signifieth, that the people should be now more attentiu, because God had reuealed himselfe vnto them after an vnaccustomed manner. Euen so in this place one may vnderstand this, God hath not made such a couenaunt with your fathers. It is true: that God spake vnto his seruants Abraham, Isaac, & Iacob, and did

sufficiently

Gen. 18. 17

19.

sufficiently instruct them, And it is expressly said in the. 18. of Gen. Shall I hide from my servant Abraham that which I will now execute vpon Sodome, and Gomorra: For I knowe that he will instruct his household in my decrees and ordinances, in my statutes and iudgements. See then howe Abraham instructed his familie, not after some bare and naked manner, but in the iudgements and statutes and ordinances of the Lord. Briefly, wee must needs say that Abraham had the lawe of God imprinted in his heart: yet loe besides a benefite not to be contemned, when God hath sent his lawe in the two tables, to the end the instruction thereof might remaine and abide for euer to his people, and that the thinges therein contained, might be ratified for euer, and testified to all posteritie as well as to them. We see then what we may gather vpon this sentence, euen as much as if Moses would haue said vnto the people, Beloued, acknowledge we the benefite the Lord bestoweth on vs this day, euen such an one as our fathers haue receiued none the like: for he deliuered not vnto them the lawe by writing, as vnto vs, he hath not declared to them these thinges in such plaine order. True it is, that he did sufficiently instruct them, & as much as was necessarie & requisite for their saluation: but here is yet an higher degree & further steppe, to which we are come at this day, and therefore wee ought to drawe so much the nearer to him, seeing we see that he hath so stooped vnto vs. And this is the meaning of Moses, if we vnderstand the place in this sense. As if a man shoulde say at this day, that God hath not done so to our fathers, as he hath done vnto vs. And this is that which Christ said to his disciples, That many Kings and Prophets haue desired to see those thinges which you see, & heare those thinges preached which you heare, and yet haue not had their desire. Seeing then it is so, that God of his infinite mercie & goodnesse vouchsafeth to preferre vs before the Patriarches and Prophetes, (as it is also said, that the Prophetes serued not so much their owne time as ours,) we ought with greater diligence to suffer our selues to be taught vnder him, & to applie our selues wholly to his doctrine. Notwithstanding, when all is well considered, although this we haue alledged be profitable, and the exhortation is often brought in holy Scripture, yet when we shall haue weighed all the wordes, wee shall finde that Moses, when he saith that God did not make his couenunt with them which heard the lawe the first day it was published, mea-

Mat. 13. 17

Luke, 10. 24

1. Pet. 1. 12

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neth to say, that not onely with them he made his couenaunt, but also with thole which ouer liued them, and succeded in the place of those which were dead. So that in fewe woordes Moses woulde here declare, that the lawe was not transitorie, to endure onely for the life of them which first heard it, but that it was a doctrine which shoulde reteine his strength & authoritie for euer. The Lord our God (saith he) hath not made a couenant with our fathers, that is to say, he woulde not onely haue our fathers for his people, he was not tied to them, so that his lawe should serue but for fortye or fiftie yeares, but he hath made a couenaunt with vs as well, and with them which were not bozne when the lawe was published. You then which were not at the mount of Horeb, which haue not seene the fire on the mountaine, nor heard the thunderinges, know you not withstanding that your God did then adopt you also to him selfe, and that he made a couenaunt, in the which you also were comprised. You must therefore obserue his lawe, because it hath bene established to bee perpetuall, to endure from age to age and to bee preached euen to the end of the worlde. And this is the true and naturall meaning of Moses. And from hence we may gather a good and profitable doctrine: namely, that although we were not at first when the Gospell was published, although wee haue not seene with our eyes those thinges which are mentioned in the lawe, yet ought we not therfore to haue in lesse estimation & price the authoritie of the word of God. And why? I graunt that when God raised vp Moses, it was an especiall token of his fauour and goodnesse towards the people, which then liued: yet notwithstanding, the authoritie of the Lawe must not at any time bee diminished: for it cōteineth the truth of God, which alwayes abideth, and is not variable and transitorie as men are. It is said, that men

Isaie. 40. 6. 7. are as a flowre, or as an herbe, which by and by dyeth and withereth,
1. Pet. 1. 24. but the truth of the Lord endureth for euer. Now this truth which is vniuersall, is contained in the Lawe. Truly the Lawe as touching the ceremonies is utterly abolished: but as touching the substance & doctrine which it cōteineth, it reteineth alwayes his force & power still: not one iota thereof falleth away or perisheth. So then let vs note, that though we haue not liued in the time of Moses, this serueth not to alledge, that we may therefore contemne the admonitions he hath geuen & are contained in the lawe. And why? For he hath spoken to vs, he hath not onely spoken to the multitude which was assembled

bled at mount Horeb, but generally to the whole world. And if this be said of the lawe, by a greater & more strong reason is it to be said of the Gospel. For as we haue said, the law concerning the shadowes thereof is cleane done away, but the Gospel hath no such thing. For in it our Lord maketh a new & euermore lasting testament, & a couenaunt to last from generation to generation. Howe then must we be affected, when the Gospel is preached? We must remember that the sonne of God came into the world, not onely to instruct them, with whom he was conuersant in his manhood: but that he hath wonne vs to God his father, and hath called vs to saluation, by sending his Apostles, that their voice should sound to the endes of the worlde, to them which heard not him, to make them partakers of the doctrine of saluation: the which at this day also we ought to receiue, as if Iesus Christ were yet in the midst of vs, or as if the Apostles with their owne mouthes did speake vnto vs. And this is that which wee haue to beare in minde vpon this place, that we make no alteration in the Church of God, neither attempt to charge any thing in his worde, knowing that he will alwayes haue kept therein one equall traine. For seeing that he hath deliuered vnto vs his Gospel, and stablished a certaine rule of regiment in the time of the Apostles, and in the primitive Church, we must hold the same, and thereon rest our selues. If we doe otherwise, it is as if wee woulde make the word of God mortall and corruptible with vs. So then let vs learne, that though the worlde be variable and inconstant, and hath euery day his backturning: and though there bee none of vs, whiche hath not alwayes many gadding opinions, whiche trotte in our brayne, that yet not withstanding, concerning that the word of God hath appointed, we are not to take that libertie, to doe at one time this, and at an other time that, as we list, and as we fantasie. Wherefore? Because God hath not made this couenaunt with our fathers, but with vs which are aliue at this day. As long then as we are in the world, let vs knowe, that Gods gouerning of vs, and his shewing vs the way, is to the end we should not be as wandering pilgrimes to stray hither and thither, and to raunge as our lusses and appetites turne vs: but that we should be conducted as by his hand. To be short, whereas Moses saith, Heare we that are all aliue at this day, it is to declare & proue, that men during their life time, ought not to forge any newe Lawe, that they ought not to haue to day one, to morrowe an other.

And why? For the life of man is in the lawe of God, which ought to suffice vs. Let vs then make our profite by regarding the thinges that tend thereunto. And further, it is no doubt, but Moses here chargeth the people with vnthankfulnesse which should be in them, if they dedicate not their liues to the seruice of God: as if he should say, How thinke we? Is it not for that the Lorde hath placed vs in this world? If then our life we haue, be geuen of him: ought we not to bestowe it & employ it in his seruice? Ought it not to be wholie consecrated to his will? We see then how Moses reproveth here all them which wander, and continue not their course in the word of God. Let vs with all receiue in memorie that which I haue aboue touched, that is: that we haue not a doctrine for three dayes, but one wherein we must bee confirmed as long as we liue. Therefore when we haue once receiued and embraced that which is contained in the holie scripture, let vs studie to profite our selues by it, and to go forward, encreasing in the knowledge & practise of it, till God shall drawe vs out of this world, knowing that he will boughsake to take vs into his couenaunt, and that he for his part will not be vnfaithfull and vnconstant, but sure and stedfast in his purpose and promise. Let vs doe the like, that we may be ioyned to him: and as long as we liue let vs haue no other purpose, but to cleaue vnto him, howbeit as he hath declared in his word. But let vs not thinke to ioyne and vnite our selues to our God by our owne fantasies: but since he cometh vnto vs, let vs goe vnto him, and wher we are come thither, let vs take good heede to stay our selues there. And thus we see what we haue to gather vpon this place, to the end we may the better bee disposed and prepared to receiue the instructions, which shall hereafter be geuen vs, concerning the lawe of God and his Commandements.

Nowe let vs cast our selues downe before the maiestie of our good God, with acknowledging of our sinnes, desiring him to make vs feelee them better than we haue done, in such sort that we desire nothing but to yeald our selues wholie vnto him: and that it will please him to reach vs his hand, and not suffer vs to be wedded to our owne fantasies, and affections, that we may alwayes magnifie his goodness, whiche he sheweth towards vs, that we may profite by it, in rendering vnto him that obedience and dutie which he deserueth, especially, for that it hath pleased him to bring and deliuer vnto vs his lawe, and that he is not onely contented to shew vs the way of well liuing.

but

but hath vouchsafed also to adopt vs for his children, and to declare himselfe our father and saviour, for our Lorde Iesus Christes sake, that he will not onely graunt this grace to vs, but to all people and nations of the earth, &c.

Deut. Chap. 5.

- 1 Then Moses called all Israel and said vnto them, Heare O Israel the ordinaunces and the lawes whiche I set before you this day, that ye may learne them, and take heede to obserue them.
- 2 The Lord our God made a couenaunt with vs in Horeb.
- 3 The Lorde made not this couenaunt with our fathers, but with vs, which are all aliue at this day.
- 4 The Lorde talked with you face to face on the mount out of the midst of the fire,



I haue seene heretofore howe greatly Moses hath laboured to make the people perceiue the Maieستie which is in the worde of God, to the end they should receiue it with all reuerence and feare. For although men protest that they will obey God, (for so nature constraineth them,) yet can they not order them selues and their doinges according to his word: and that is the verie

true touchstone to knowe whether wee bee obedient to God or no. But herein is the rebellion of the worlde seene, that although all will confesse that the worde of God is to bee receiued without any gain saying, yet shall one finde scarce one among an hundred, which willingly humbleth him selfe to yeald vnto it that authoritie it deserueth. And why is this? Surely, because we consider not of the Maieستie of God, which declareth it selfe therein. See then howe Moses, not without cause, so often heretofore hath warned the people, that the worde of God shoulde be of such Maieستie towards vs, that all creatures shoulde tremble at it. And now againe he addeth a

confir.

confirmatio of the same matter when he saith, That the Lord talked face to face on the mount, out of the midst of the fire: as if hee should say: You haue no cause now to doubt whether the doctrine which I propose vnto you be of God or of men: for it is sufficiently proued. God hath declared himselfe vnto you by plaine and visible signes, in such sorte, that you may well perceiue, it is he which speaketh. Nowe then wee see the intent and meaning of Moses. But before wee passe any further, one may here make a question, How it is said that God spake face to face, seeing that men cannot comprehend his infinite glorie: For with what eye can wee contemplate his substance & being: We are so fraile & weak, that if God should but shew one beame of his brightnesse, behold, we should be all dazeled & confounded therewith. On the other side we know how it is said, That we cannot see God face to face, vntill we be renewed, which shall not be vntill the latter day. For now (saith S. Paule) We see as in a glasse, & in part, euen obscurely & vnperfectly. Which more is, he saith in an other place, That the Gospell at this day doth present vnto vs the Maiestie of God, in such sorte, that wee may see it, but the lawe was darke and obscure, and had a vaille which hindered our fathers to knowe God, in so plaine and familiar a manner as wee doe at this day. But all this agreeth verie well. For when wee make a comparison of the lawe with the Gospell, it is certeine wee shall finde this which Saint Paule speaketh to be most true. For then God declared not himselfe in so familiar a fashion as he doth vnto vs, by the meanes of our Lorde Iesus Christ, who is the liuelie image of him. Nowe a dayes therefore, there are laide open vnto vs the great treasures of wisdom, in that God calleth vs to the kingdome of heauen, & sheweth that he holdeth vs for his children & heirs. Now this was not in the time of the lawe. And yet, although at this day we haue such a knowledge and so plaine & manifest, yet remaineth that alwayes true which we haue alledged, that wee see but in part. And why: For we are not yet partakers of the glorie of God, neither can we come neere it, but it behoueth that he shew it according to our rudenesse and infirmitie. Yet notwithstanding, from the beginning of the world God hath appeared vnto mortall men. Howbeit, this was not to shewe him selfe as he is, but as the weaknesse and infirmitie of men might beare it. We must then note, that God was not knowen to the fathers, neither appeareth at this day in his owne being:

1. Cor. 13. 12

2. Cor. 13. 14

and 18.

Heb. 1. 5.

beeing: but he applieth him selfe to vs, in as much as he sheweth him selfe for our measure and abilitie, to make vs perceiue that he is present. And yet for all that, it is not without cause, that Moses saith here, that God spake face to face: for he vnderstandeth hereby, that the people had not some coniecturall signe, that they might doubt of him, or conceiue onely some small opinion of God, but that they had a certaine and infallible warrant: whereby they might in this sort conclude: Behold, God hath so shewed himselfe to vs, that our faith need not wauer and be doubtfull: and the doctrine which is proposed vnto vs in his name, ought no longer to be disputed of, whether it be to be receiued or refused. And why? For God hath deliuered vnto vs a sure and certaine marke, which can not beguile, nor leaue vs in doubt, but that this doctrine proceedeth from him. Now we vnderstand the meaning of Moses, from whence we haue to gather a good lesson, that is, that if God declare not himselfe vnto vs after so high & glorious a manner as our lust desireth, let vs know that he doeth it for our profite and saluation. For let vs haue an eye to our infirmities, and it will be sufficient to abate that ouer boldnesse, to the which our nature alwayes stirreth vs. For we would inquite and seeke after the secrets of God, without end or measure: And why is that? Merely, because we consider not our owne power and abilitie. Wherefore let vs praise the great goodnes of our God, for that he in fauour so considereth of vs, & regardeth our weaknesse, that he is content to hide his glorie least we should be swallowed by thereof. For as I haue already said, we can not beare it, being so fraile & weake as we are. And here will I let vs knowe, that when God geueth vs some euident signe and token of his presence, there resteth then no excuse, if we yeeld not to him the honour, and doe him the homage he is worthy of. Let vs not then desire that God come in his inestimable glorie, that the heauens cleaue in sunder, that all the Angels of heauen appeare: but when the Lorde any way declareth, that it is he which speaketh, let it suffice vs, and let vs humble our selues incontinently. For if then we will followe to yeld him our dutie, we shal be sharply reprov'd for turning our backe to him, when he sheweth his face to vs. It is true that it is said in an other place, That men cannot see the face of God, & liue. And although Moses had a wonderfull reuelation of the glorie of God, as he speaketh in Exodus 33, That the Lorde spake face to face vnto him, as a man speaketh vnto his friend:

Exod. 33. 20.

Iud. 13. 22.

Exod. 33. 11

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Esaie, 6. 2.

yet is it said, That he sawe but the backe of **G D D** only: but this is to the end alwayes to shew vs, that while we be enuironed in this flesh, wee ought not to approach vnto the maiestie of **G D D**, or thinke to mount so high. For if the verie Angels of heauen, vnder the figure of Cherubins, hide their eyes; when there is any mention of the appearance of God, what must we do which doe but traile here and creepe on the ground? But how so euer it be, God will condemne vs of vnthankfulnesse, when we will not behold his face, & bee sufficienclie contented with those visible signes, which he sheweth vs of his presence. Aboue all, let vs be mindefull of this, when any question is of submitting our selues both to the lawe & the Gospell. For it is there especially, that God will bee knowne of men, to the intent they shoulde worshiipe him, receiuing simply what soeuer commeth out of his mouth. To what purpose then shall wee applie this sentence of **Moses**? Forsooth to this, that when the Scripture is set before vs, when one preacheth and expoundeth it vnto vs, or that wee our selues reade it, this speech of his must serue to humble vs, to the end that God may bee with all reuerence exalted, and that wee presume not to make any replie to his worde: but that wee tremble at it, as he speakes therof to the Prophet **Esaie**. For all that which is contained in the holy Scripture, is in such sort proued, that one may say, that God hath spoken to men euen after a visible manner. Now **Moses** after this addeth, That he stood betwene the Lord and them, as a mediator betwene God and men, because the people feared, and durst not ascend vp into the mount. Whereby **Moses** signifieth, that though the lawe were brought by a mortall man, yet ought it not to be derogation to the authoritie thereof. And why? Because this was for the instruction of the people: so that the faulte rested in them. And this place is well worth the noting. For wee alwayes seeke some starting holes, to the end wee might set light by the word of God. Truelie, we doe not pretend it openly, but in couert, but yet all the world is set vpon this wickednesse, so that a man shall finde, men thinke them selues well, and at verie good rest, when they can find any colour to say: **O**, I know not whether this be the word of God, or no: I know not whether it be spoken to me, I know not what condition it hath. Thus ye see how the world seeketh alwayes to exempt it selfe from the obedience to Gods worde. And this excuse is ouer comon, to say: **Yea**, it is true, that God ought to be obeyed,

Esaie. 66. 2.

obeyed, but they be but men, which preach it to vs, as we bee: must we then receiue their doctrine, as if Angels appeared to vs from heauen? Many thinke it sufficeth to say thus, when notwithstanding they shew them selues herein rebellious to God, or rather they haue no care to submit themselves to him & his word. But we haue here one answer to cut off al such vain allegations, that is, when God sendeth his word by the hand & ministerie of men, he doth it, because of our fault & infirmitie. Howbeit, he reaseth not to shew vs some mark of his glorie, in such sort, that his word may be knowen to be heauenly: & so that being duly considered, it is euident, that God hath warranted enough, & more than enough. Neither hath Moses spokē this onely for the instruction of the auncient fathers, but this admonition serueth also for vs: that if men, as we are, be appointed messengers to preach vnto vs the word of God, it cught not in our estimation derogate any thing from the maiestie thereof. And in very deede we consider litle of our owne frailtie & weakenesse, when we desire that God should teach vs by miracles euerie day, & we know not what is meete & conuenient for vs. For as for miracles, there haue bene enow already shewed, to confirme the truth, both of the Lawe, & of the Gospel, that we might haue a full & certeine assurance of them. Yet, it is most behoofull, that God dealeth so mercifullie with vs, that he sendeth men like to our selues, & committeth vnto them the charge and office of teaching vs in his name, and in his roome, as one that allureth vs vnto him selfe, with all kindenesse & gentlenesse. For can we thinke our selues able to susteine and abide his presence, if he should appeare to vs as he is? Alas, we should bee all vterly consumed, if God should speake in his maiestie & power. We knowe it is said, That the voice of the Lord is enough to shake mightie rocks, & moue huge mountaines out of their places: & can we which are so feeble & weake, as nothing more, stand before so puissaunt a power, & not be daunted, & cast down, as with the force of som vehement thundring, to the bottomlesse pit of hell? Let vs note then, that when God hath ordeined, that his word should be preached to vs by men, & committed to writing: therein he applieth him selfe to our weaknes, and dealeth with vs, as if he were a mortal man, to the end we should not feare to come vnto him, being drawen by so great lenitie and gentlenesse. And withall let vs consider, what honour he doeth vs, when he vouchsafeth to choole out from among vs poore and vile

Psal. 29.

wretches, to represent his person, and to speake vnto vs in his name.
For what greater thing could he yeald vnto the Angels of heauen?
What more honourable charge & office could he commit vnto them?
Therefore when he daineth & vouchsafeth men of so great and excel-
lent honour, as to carrie abroad his word as his Embassadors, doth
he not declare vnto vs in this one thing his more than fatherlie good-
nesse toward vs? Now on the other side he maketh triall of our humi-
lilie. For if he should chunder from heauen, if he should appeare in vi-
sible maner, if the Angels should descend vnto vs, we neede not great-
ly meruell, if men did giue credit to his word: but when all both great
& small receiue the order which God hath set in his Church, as they
yeald obedience to his word when it is preached, therein is our faith
tried. But in the meane while let vs alwayes remember this, that
God hath sufficiently declared him selfe to men, so that we haue no
occasion at all to doubt of his word, & to dispute whence it commeth.
For his will is made more than certein, if so be we be not vnthankfull
in receiuing the signes which he hath geuen vs. Thus ye see then,
what we haue to note in this place, when Moses saith, The people
durst not appoach nigh to the hill, for the great feare they had concei-
ued. And although at this day we refuse not, but that God shoulde
speake vnto vs: yet when all is well considered, it should not bee pro-
fitable for vs. And therefore let vs knowe, that this ought not to lessen
the certeinie and assurance of our faith, when God thus vseth the
meanes & ministerie of men. It is said consequently, That God hath
taught his people, saying: I am the eternall or euerliuing thy God,
which hath brought thee out of the land of Egypt, thou shalt haue no
other GOD before my face. In this place, GOD, to hold his peo-
ple as with a bzidle in obedience, telleth them, that the knowledge
they haue, ought to keepe them farre from all superstitions. For it is
no straunge thing to see the Heathen haue their idols, and to
runne astray after their errors and fantasies, if wee remember
what man is in him selfe. Wee are also so geuen to vanitie, that it
is lamentable to behold, neither need wee to goe to schole to learne
to bee deceiued: for euerie man heerein is a great Doctour in that
case: bziessly, wee all runne to euill, though vnder the cloke and co-
lour of that which is good: so that for the true seruice of GOD,
there is nothing in vs, but superstition and idolatrie: and so the
Gentiles haue had their diuerse kindes of superstition: for euerie
one

one hath forged somewhat at his pleasure, and all this while the living **G D** hath beene left and forsaken of all. And why? Because **G D** vouchsafed not to bee so gracious to all the worlde, to declare him selfe vnto them. Wee see then how men were become as beastes in their opinions, and that was for default of teaching: although for all this they are not helde excused, for they are alwayes guiltie before **G D**, for asmuch as the founteine of idolatrie proceedeth from their owne malice, and vnthankfulness, when as men by their owne motion haue forsaken the euerliving **G D**. But when the worlde was growen out of kinde, the poore Gentiles wandered like blinde men in darknesse, for they wanted the light to shew them the way of saluation. Nowe here the Lorde accuseth the Israelites of rebellion, if they obserue not the Lawe which he hath giuen. Why so? I am the euerliving thy **G D**. When he saith, The euerliving: it is to exclude other Gods, which are inuented of men. As if he should say, There is but one Godhead, and that is found in me: it must needes then be concluded, that they, whiche hauing knowen me, turne them selues after their idols, haue no excuse to alledge, that they haue not willingly and wittingly renounced the living **G D**. Nowe, when he adioyneth, That he is the **G D** of his people: this is to shew that he hath sufficiently declared himselfe to bee knowen vnto them, as if he did say: I haue separated you from among the rest of men: you see howe others wander, and that because they lacke wherewith to guide, and direct them: but I haue chosen you for my people, and I haue giuen my selfe to you. Seeing then I am your **G D**, hold your selues to me, otherwise you shall haue much lesse excuse than the Paimins. By vengeance must needes bee double vpon you: yea, an hundred times more grievous than vpon other, because you haue falsified the promise, and broken the couenante which I made with you. He alledgeth yet further the fauour he did shew to this people, when he saith, That he brought them out of the land of Egypt, out of the house of bondage: whereby he signifieth, that he hath so bound the people vnto him, that they can not reuolt, but that they shall deserue to be more grievously punished. For when they shall haue forgotten the redemption, by the whiche they were deliuered out of bondage, should not their vnthankfulness be double, when being deliuered by so mightie an

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Exod. 1.

hand, they yeald not them selues wholie to the seruice of their redeemer. And of purpose doth he call Egypt. The house of bondage, to the end the people shoulde well consider, in what estate they had bene there. For we see howe they, whiche had sighed and cried when they were oppressed with such great violence, and tyrannie, (as we reade of in Exodus) asloone as God had deliuered them, desired to returne thither againe. And whence proceedeth this, but that they remembred not their wrong and oppression, but while they endured it: and that the diuell did shutte by their eyes, that they should not esteeme the fauour of GOD, according to the price and worthinesse thereof: That is the cause, why Moses in this place nameth Egypt, The house of bondage. In the end there is set downe the commaundement, that the people shoulde haue no other GOD before the face of him, whom they ought to hold for their God. Now let vs applie this whole doctrine to our vse. First therefore, when it is said, I am the eternall or euerliuing, let vs learne so to weigh the sense and meaning of this woord, that when as the maiestie of GOD appeareth vnto vs, we imagine no other deitie. For GOD can not suffer any companion. If the brightnesse of the Sunne darken the light of the Starres, is it not great reason that when GOD sheweth him selfe, euerie one should worshippe him, and that all glorie, whiche shall haue bene before, be as it were brought to nothing: And this is the cause why it is saide to the Prophetes, That when the Lorde shall reigne, there shall then appeare no other brightnesse but his: that the Sunne it selfe shalbe dimmed, and that the Moone shalbe turned into darknesse. This is to shewe, that if we mingle with GOD the fantasies of our owne baine, we take away so much from the right whiche apperteineth to him: for he can not suffer any companion. It behoueth then, that this woorde, Euerliuing, brydle all our fantasies and fond imaginations, in such sort, that wee presume not on the libertie to conceiue this and that, but that we content our selues with this simplicitie, to haue one GOD, and that this suffice vs. And for this cause, it is also said: That when our Lorde Iesus shall prepare and establishe his seate in the worlde, that all the idols of Egypt shall fall to the ground. Now this place apperteineth vnto vs. For as Moses saide to the people of auncient time,

Now

You haue the euerliuing, and therefore it behoueth that all idols
 bee chased from among you: euen so now, sithence **G D** is
 declared and made manifest vnto vs in the person of his onely
 sonne, all our idols must fall downe. Moreouer, we knowe, that
 Egypt, aboue all countries of the worlde besides, was full fraugh-
 ted with idols. Therefore, though wee haue bene in former times
 euen plunged in lies, and errours, and darknesse, though wee
 haue had an infinite number of idols, yet as soone as **G D** de-
 clareth that he is the euerliuing, all must vanish and fall away
 as water. Nowe, when further he nameth him selfe, Our **G D**,
 this is to entise vs after so gentle a manner, that his maiestie
 might be knowne vnto vs in most louing and amiable wise. For
 if **G D** should speake only of his eternitie and souereigne being,
 we should be all confounded. Of a truely, this might suffice to
 condemne all our dotages: yet we in the meane time can not bee
 sicke hereby instructed to our vse and profite. It behoueth then,
 that after it hath bene declared, that it is he alone whom wee
 ought to reuerence, and to whome we must doe homage: that
 he come vnto vs all, after a gentle and familiar manner, that
 wee may perceiue him to be our father and maister, & that we may
 knowe that he will alie him selfe, and make a couenaunt with vs,
 to the end we should cleaue vnto him. This is meant by the title
 which he giueth him selfe in this place, saying, I am not onely thy
 euerliuing, whiche come here to fright thee: but I am withall
 thy **G D**. I haue chosen thee to my selfe: I will that thou bee
 my heritage. So then wee now see, howe **G D** authorizeth
 his Lawe, to the end we should receiue it in all feare and humilitie,
 and howe withall he sweeteneth it with his loue, to the end we should
 take a tast of it, and with a delighe & pleasure, submit our selues vn-
 to it, not refusing to be gouerned by the doctrine therein contained.
 And let vs knowe, that wee can haue no excuse, if at this day we ho-
 nour not our **G D** in truely, renouncing all our superstitions,
 and what soeuer is contrarie to his seruice. And why? Be-
 cause he shoulde winne vs to him selfe by these titles, whiche are
 giuen to holde vs in his feare. When he speaketh of the rule
 and power he hath ouer vs all: and when he calleth him selfe, Our
G D, this ought to make vs tast his fatherlie goodnesse.
 These two things are here comprised. Wee see then that there
 remaineth

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Malach. 1. 6

remaineth nothing, but that we geue diligent care to that which is declared vnto vs in the lawe of God, & thereon wholie rest and stay our selues. And for this cause he vphraided the people of Israel, that they neither feared nor loued him. If I be thy God and maister, where is then my feare? If I be thy father, where is my loue? saith he by his Prophete Malachie. There is no doubt, but the Prophet in this place had respect vnto this which Moses here bressly toucheth. For when God nameth himselfe, The euerliuing, he doeth it to the end, that we shoulde heare him due reuerence. When he nameth himselfe, The God of his people, it is to winne them by loue and gentlenesse, and to shewe, that after he hath elected them, they shoulde geue them selues ouer wholie into his hand. Now if this were vnder the lawe, by greater right it agreeth vnto vs. For although God in the person of his onely sonne would as it were be much abased, yet for all this remaineth he alway in his glorie, neither is any thing diminished from the highnesse of that maiestie, whereof he here maketh mention. The abasement of our Lord Iesus Christ, is an infallible testimonie of the mercie and loue of our God, yet howsoeuer it be, this ought not to occasion vs to cotemne, or to lesse esteeme his maiestie: for God in this sort hath stooped to vs, that he might allure vs to behold with lesse feare his maiestie, and learne to reuerence him in such sorte as wee ought to doe. So then of good right shall he repproue vs at this day, as being altogether inexcusable, if wee doe not feare and loue him. For he sheweth himselfe our God, and our maister. But where is our feare, when we regard not that he commandeth vs, when we haue hardened our heartes against his threatenings, as if wee would despitefully resist him, when wee continue in our wickednesse. And although he hath said, We will be our iudge, and that he will one day take an account of our doinges: how is it that wee make but a scozne and mockerie of it? Where is (I say) the feare which we owe to our God? For it seemeth, that wee will feare a mortall creature more than the liuing God, which hath all preeminence, and superiortie, and maisterhippe ouer vs. Moreover, it is not enough that wee feare God, after some seruile manner, as being forced thereunto: but wee must haue a loue alwayes ioyned with our feare: For therefore nameth he himselfe, Our father. And let vs also note, that when he declareth himselfe,

selfe the God of Israel, he meaneth by this word, that he is our Sa-
 uiour also. Thou art our God (saith the Prophet Abacuc) and wee cannot perish. So then let vs keepe in minde these titles, forasmuch as they apperteine to vs, and ought to serue this day for our instruction: knowing that the Paesentie of God hath appeared in our Lord Iesus Christ. Nowe let vs marke this which he further addeth for the greater prooofe of his loue and fauour: I haue brought you (saith he) out of the land of Egypte. It is true, that God here especially bindeth vnto him selfe the people of Israel aboue all other nations, to which end he expressely setteth downe the redemption he had wrought them: But when God speaketh, wee must consider of all the benefites for the which wee are indebted to him, which albeit they are in number infinite and inestimable: yet wee ought at least wise call them to minde, so farre as our small abilitie may doe, applying all our wittes & senses thereto: & perceiuing, that wee faile, and are behinde in this point, let vs straine our selues better to minde them, at least so farre, as to be therby instructed in the loue and feare of our God. Doth then God speake? We must first consider, that this is he which created vs, wee are therefore his. This one benefite were sufficient to prouoke euerie one with all his might to serue & honour God. For what sufficient recompense can we make him, if there were but this, that he hath placed vs in this worlde, and of his mercie nourisheth vs here? But yet, when wee shall haue cast our eyes vp on high, or downe belowe, and take a diligent view of all the tokens he sheweth vs of his loue, seeing that he hath created the worlde for our sake, that he hath appointed all thinges to our vse, considering that he hath engrauen his owne image in vs, that wee shoulde be immortall, vnderstanding that he hath prepared a better heritage for vs than this brittle and transitorie life: when we perceiue all these things, must it not needes bee that wee are more blockish and brutish than beastes, if wee bee not rauished with a feruent desire to worshippinge our God, to bowe, and to dedicate our selues wholly vnto him? But yet further than this, wee must make enquirie, and enter into accompte, as well of the benefites which are bestowed on vs all in generall, as which euerie one also particularly receiueth, and then behoueth it euerie one to make his confession with Dauid: Lord when I thinke on thy benefites, loe my spirite is plunged as it were in some great deapth, they surmount in number

Abac. 1. 12.

Psal. 40. 5.

the haire of mine head, as he speaketh in the .40. Psalme. Againe, when wee shall haue knowen howe farre we are all bound to God in generall, let euerie one in the priue chamber of his owne heart consider the benefites which he hath receiued of the handes of God. And in steade of that which was said in old time to the people of Israel, I haue redeemed you out of the land of Egypt, let vs remember from whence our Lord hath deliuered vs, when it pleased him to receiue vs into his familie & into his church. For we are the childzen of Adam, by nature cursed, and inheritozs of death, we haue nothing in vs but sinne, & so consequently we must needes be accursed before God. Let men please & magnifie themselves as they list, yet behold their birth, behold their nobilitie: they are but bondslauens of Sathan, they haue a sinke & boitomlesse gulf of corruption in them, they are worthe that the wrath & malediction of God fal on their heads: brieely being banished from the kingdome of heauen, they are geuen ouer to all miserie & wretchednesse. Now our Lord and God, by the hand of his sonne, hath hence deliuered vs. He hath not sent a Moses, as to the people of auncient time: but not sparing his onelie sonne, he hath deliuered him to death for vs. Being then raunsomed with so deare and inestimable a price, as is the holie and sacred bloud of the sonne of God, ought wee not wholie to peeelde our selues vnto him? And withall let vs note, that if it be said, That Egypt was a house of bondage, what thraldome and seruitude is this, when Sathan holdeth vs in his bondes, and vnder his tyrannie, in such sort that wee haue no meane to escape death, that we bee excluded from all hope of saluation, that God is our enemie and aduersarie? Nowe being deliuered from all this, is not our redemption farre more greater and excellent than this, whereof Moses here speaketh: So in steede that it was saied to the auncient people, Thy God hath deliuered thee out of the land of Egypt, it is nowe said, That wee be redeemed from the bondage of Sathan to liue vnto the Lord, as Saint Paule speaketh in the .14. Chapter of his Epistle to the Romanes, and the sixte of the first to the Corinthians, that wee are not our owne. It behoueth therefore the faithfull, that they presume not on the libertie, to doe what seemeth them, and to liue euerie one after his owne lust. And why so? The Lord Iesus therefore died & rose againe & reuiued, that he might be Lord both of the quicke & dead. It is then good reason, that Iesus Christ should be Lord both of the li-
uing

Rom. 14. 9.

1. Cor. 6. 19.

Rom. 14. 9.

uing & of the dead, seeing he hath not spared himself for our redemption & saluation. And besides this, that the sonne of God hath offered himselfe vpon the crosse to redeeme vs, let vs knowe that at this day by the meane of the Gospell he maketh vs partakers of this benefite: for he hath gathered vs to himselfe, to the end wee should bee of his flocke and inheritance. It is true that he is that vndefiled Lamb and without spot which taketh away the sinnes of the worlde, and that he hath offered himselfe to reconcile man vnto God. Howbeit, so it is, that wee see many people forsaken, to whom the gate is shut, and to whom God hath not shewed this fauour, to inlighten them in the faith, as we are. And withall let vs note, that forasmuch as the Gospell is preached vnto vs, we haue herein a sure testimonie, that the sonne of God will make the redemption which he hath once accomplished, auailable vnto vs, and that he will haue vs to reioyce in such a benefite. Let vs learne then that our vnthankfulnesse shalbe so much the more vilainous, if wee employ not all our paines to serue that God, which hath by such benefites bounde vs vnto himselfe. If such as are not of the household of faith behaue themselves as untamed horses broken loose, if they passe all measure in their superstitions, if they be loose and lawlesse in their liuing, this may well be, because they haue no bzidle to restrain them, because the Lorde raineth them not backe as he doeth his household seruantes. Wee see the horrible confusion which is now in the Papasie. But all this while they haue no doctrine to reduce men vnto God, but rather to estrauinge them from him. And wee see how the diuell hath gained an empire and kingdome among them in such sort, that all is full of deceites & illusions, & that the liuing God is forsaken. See then here an horrible confusion. But as for vs, seeing God hath drawen vs to himselfe, is not this a most streight obligation, to make vs knit our selues wholie vnto him, to make vs hold the obedience of the doctrine proposed vnto vs in his name? Let vs therefore learne so to cleaue vnto our God, that we renounce all that we might forge of our owne braine, that we stagger no more hither or thither, or bee moued and tossed in any sorte whatsoever. Knowe wee that there is one God which will possesse vs for his people, & so wholie possesse vs, that his honour be not taken from him, to be bestowed on creatures, knowe we that he watcheth ouer vs, to the end wee shoulde acknowledge, that it is he onely whom wee must call vpon, and of whom we must looke for all

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helpe and succour. And for that he will receiue vs, and keepe vs in house, let vs walke as in his presence: so that wee worshippe him as our onely God, not onely by way of ceremonies and outward protestation: but sincerely and in heart, as wee knowe that his seruice is spirituall. Briefly, let vs yeald vp our selues, our soules, and bodies, to be gouerned by him, that he may bee in all thinges honoured and glorified.

Now let vs cast our selues downe before the face of our good God, with acknowledging of our faults, beseeching him that he will make vs feelee them better than we haue done, that we may be led to a true and earnest repentaunce, that he will mortifie vs more and more, cutting off our euill and disordered affections, to the end wee may bee wholly geuen to feare and honour him. And because we cannot serue him so purely as he deserueth, whiles wee bee helde bound vnder the infirmities of our flesh, pray we him that he will beare with vs, vntill he hath clothed vs with his righteousness. And so let vs say humbly from our heart, Almighty God and heauenlie father.

The. 3. Sermon.

Deut. Chap. 5.

- 8 Thou shalt make thee no grauen image, or any likenes of that, that is in heauen aboue, or whiche is in the earth beneath, or that is in the waters vnder the earth.
- 9 Thou shalt neither bow thy selfe vnto them, nor serue them: for I thy Lord thy God am a gelous God, visiting the iniquitie of the fathers vpon the children, euen to the third and fourth generation of them that hate me:
- 10 And shewing mercie to thousandes of them that loue me, & keepe my Commaundements.

Because



Because men are so farre inclined to corrupte the worshippe of God by wicked superstitions, it becometh that God feare them by his threatens, to the end they might be as it were forceably kept backe: when otherwise they would carrie them selues headlong by their vanitie, to imagine of **G D D** cleane contrarie to all that which is agreeable with his Maiestie. And this is a pointe

worthie to bee noted. For it seemeth (as wee haue already touched) that it was now needlesse to forbidde the people of Israel to make any images, after they had knowen the liuing God. But because of our cursed inclination, it was requisite that this so streight a forbidding, as wee see, should be adioyned. And this is done as well for vs, as for them: because this vice is as it were settled in our bones. If God shewe not, that he will not suffer idolatrie, and that wee bee not wounded with such threats, there is not one amongst vs which forgeth not an infinite number of idols, and by this meane the honour due to the liuing God is transported vnto our fantasies. Let vs note then, that here we are repproued of hauing a cursed and peruerse nature, whiche alwayes draweth vs to superstition, and that there is great need that we be held backe after some violent and forceable manner. For of our owne good will we neuer serue **G D D** in such sort, as that we imagine nothing of him, but that which is proper to his Maiestie. And withall wee may note, to what purpose our good meanings serue vs. For if there be any thing in whiche men may excuse them selues with this, that they thinke they do well, it is when they forge vnto them selues idols: For to what end doe they make them, but to serue God, to bee stirred vp to a greater deuotion, and to haue a more strong assurance that **G D D** will heare them in their requestes: These then are the men whiche may best pretend this colour of good meaning: but yet wee see on the contrarie side, that God hereby is grievously angered: wee see how he pronounceth an horrible sentence of condemnation vpon all them, which leaue them selues to be gouerned by their thinking and meaning. They will say still, and the thing is so, That they thinke to serue God: but what? He accepteth no such seruice, but rather accurseth it, and

that by good right. For as wee haue aboue shewed, his maiestie is disguised, when one will make vnto him a visible image. We are then instructed in this place to doe nothing as seemeth vs, especially when there is any question of the seruice of God, that we attempt nothing after our owne fantasies, but that wee followe in all simplicitie that which he appointeth by his worde, without adding of any thing vnto it whatsoeuer. For asloone as wee shall haue declined neuer so little herein, what euer we alledge to make our cause good, God will not leaue vs unpunished. For this is no vaine threate, when he saith, That he is a God of gelousie and anger, which visiteth the iniquitie of parentes vpon their children. Thus you see then two pointes which wee haue to beare in minde in this place. The one is, that because wee are by nature ouer much giuen to idolatrie, this threating of God commes alwayes before our eyes, to the end we presume not to mingle any thing with his word, or to deuise any kind of idolatrie, but that we serue him purely according to his nature, and not according to our fantasie. And let this be for one note. The other is, that we knowe we must not pretend our good meaninges, to iustifie that which we shall haue inuented and deuised: but contrarie wise let vs remember, that the principall seruice which God requirereth, is obedience. Nowe let vs come to the wordes which are set downe in this sentence: God saith in the first place, I am thy euering liuing thy God, or thy mightie and strong one. Here againe, he setteth himselfe against all idols. For wee haue already seene, that to redresse the superstitions of the Israelites, he declared himselfe in his maiestie. Nowe this is to take all excuse from men, when God once manifesteth himselfe vnto them. When wee knowe not which is the true religion, neither can discern who is the true God, it is no maruell if all our senses wander, and wee runne hither and thither without any right directing of our wayes, as poore wanderers: but when God hath once declared himselfe vnto vs, and wee knowe his trueth, then is there great reason that all our dreames fall to the ground, and that wee abide stedfast in that, whereof wee haue knowledge. For this cause God repeateth this thing, That he hath declared himselfe to his people, and hath chosen them to himselfe, and that he will gouerne them euen by the lawe which is now published. And of purpose nameth he himselfe A gelous God, & wrathfull. For this word importeth both these things,

things. And againe, although he be called here, God, notwithstanding the worde he here vseth, is deriued from a word which signifieth strength & feare. Now when he nameth himselfe Gelous, there is no doubt but he meaneth thereby to signifie, that he will not suffer that his honour be violated, or that he be robbed of that which properly belongeth vnto him, to haue it geuen to creatures, that he can not patiently endure any such treacherie. Therfore when the honour of God shall not be so prized on our part as it deserueth, let vs knowe that he will not neglect it. For wee shall feele in the end that he forgetteth not himselfe, but will mainteine his glozie, as he declareth throughtout all the holie scripture. Verely if wee had but one droppe of true vnderstanding, wee woulde be zealous for the honour of our God, so that wee needed not to be stirred by hereunto: wee woulde of our selues endeavour to accomplishe that which is written in the Psalmes, that is, That his zeale should deuoure vs: that we shoulde burne within our selues when wee see his maiestie reprochfully abused, it would be (I say) that wee should then feele within vs a burning and consuming fire. But what? Wee are curious to mainteine our owne honour, and in the meane while wee will suffer that the honour of the Lorde bee trampled vnder feete, that men make their sporte and game of it, that men haue it in derision and mockerie, or at least that men mangle and teare it in peeces. And therefore when the worlde shall be wholie set on idolatrie, when all of vs shall neglect our duetie in the seruice of God, shall not our Lorde, after he hath reproued our loosenesse and vnthankfulnesse in this point, shewe that although wee haue bene carelesse herein, he will yet haue such a zeale as behoueth him to mainteine his honour, and that when he shall bee trode vnder the feete of men, he will execute on them a sharpe and grieuous reuenge? Nowe to the ende that wee shoulde knowe that being gelous in his honours behalfe, he knoweth well in what sorte to punish the idolaters, he taketh to himselfe the name of God, which importeth force and strength, as we haue alreadie touched: and to this end he doeth it, that wee also, when wee thinke of him, shoulde ioyne these two wordes together. For Moses vnderstandeth in this place, that which is more fully expressed by the Prophete Nahum, when he sayeth, The Lorde is a gelous G O D, a God of vengeance, a God which punisheth them that haue offended, which reserueth wrath for his enemies,

Psal. 69. 9.

Nahum. 1. 2.

a God, which shall come in a whirle winde and tempest. The Prophete vseth this word, that God is Gelous, that is to say, that he is not forgetfull, that he hath not his eyes closed and shut vp when men contemne him, but that he marketh it, that all which is done is registred before him, that he will one day take accompt of it. Nowe after that he hath spoken of this affection, that is to say, that God will mainteine his honour, he sheweth by and by that he hath wherewith to doe it, that he is armed with force and might to punish his enemies, and that they cannot by any meanes escape his hand. And to that end he speaketh of a whirle winde and tempest. See why he speaketh of vengeaunce. He addeth also further, that though God dissemble for a time, that yet he reserueh wrath for his enemies, and will in a conuenient time make them feeble with whome they haue had to doe, and that they haue provoked the living GOD to anger. We see now what Moses vnderstandeth: namely, that God will haue his honour esteemed of vs. And although we thinke to remaine unpunished, when wee haue polluted his seruice, and corrupted it, in what sorte so euer, yet in his time he will shew, that he is not forgetfull of him selfe, but that he will mainteine and defend his own honour. This is one point to be noted. Moreouer he adioyneth, that he is also mightie enough to put in execution, his gelousie. For the Lord is not as mortall men, which can but fume and chafe, when their honour is soiled, & they contemned and iniured, but they haue not the meane to worke the reuenge they woulde. God is not such a one: he is armed with might and power to confounde all his enemies. Cruely wee must not imagine in God any humane affections, such as with whiche wee see men to bee moued and carried away. There is neither anger nor wrath in God. But because wee cannot comprehend him as he is, it behoueth that he applie him selfe to our rudenesse. So, as often as the Scripture speaketh of wrath, anger, and indignation: this is not that God is changeable, that he resembleth vs, to bee moued as we are with passions. For he alwayes abideth in one estate: yea, there is no shadowe of chaunge in him. As Saint Iames vseth the same similitude, to declare, that in his nature & being there is no chaunge. But because we comprehend not the iudgments of God, but by these words, of anger, wrath, and indignation: for this cause the Scripture speaketh after this manner. Nowe let vs also note principally in this place, that it is a fearefull

fearefull and horrible thing, as God here declareth, to fall into his *Heb. 10. 31.* handes: and aboue all, when wee shall haue peruerthed the puritie of his seruice by our wicked inuentions, rashly attempting that which our braine hath fondly conceived. Let vs therefore knowe wee shall feele with whom we haue had to deale, and that he is a greater master, than with whom we might thinke to dallye after such a fashion. Now withall, God is not here contented to threaten them which by idolatrie are turned away from his lawe, in saying onely that he will punish them in their owne persons, but he extendeth his vengeance to their whole posteritie. I am (saith he) a gelous God, which punisheth the iniquitie of the fathers vpon the children, vnto the thirde & fourth generation. It seemeth at the first sight, that this is euill agreeing to the iustice of God, to punish the children for the sinns of the fathers & mothers. And beside that, naturall reason is against it. We see what is spoken concerning this point, to the Prophete Ezechiel, namely, That he which shall haue sinned shall beare his owne payment, & that the sonne shal not beare the iniquitie of the father, nor the father the iniquitie of the sonne. This place then here which might seeme somewhat too austere and rigorous, which should seeme to derogate from the righteousness of God, for sinne, bringeth his hire, that is, the death of him which committeth it. He then which is innocent why shall he die: And albeit this reason were not sufficient, we haue *Rom. 6. 23.* the testimonie of the holie scripture, where God declareth, that he will not punish the innocent children for the sinnes of their fathers. For he reproveth the Jewes for this blasphemie whiche ranne much in their mouth, and whereof they had now made a common prouerbe: Our fathers haue eaten sowre grapes, and our teeth are set on edge. Wee are not thus rigorously handled for the faultes wee haue committed, for wee haue liued as behoued vs, but he gratheth here vpon the sinne of our fathers. Thus the Jewes murmured against G O D. Now he sweareth that this blasphemie shall no more reigne among them. But for all this, when all shall be well considered, there is no contrarietie in these places. For in the place of Ezechiel God vnderstandeth no other thing, but that those which are punished of him, cannot alledge their innocencie, that they cannot say that God doeth them any wrong or iniurie, if he vse them sharply: for they shall finde themselves

guiltie euerie one in his owne person , and that he shall bee declared iust, when euerie one shall see that he exceedeth neither measure nor reason.

Nowe this is also certeine , that when God punisheth the children, because of the fathers: yet ceaseth he not to bee iust in his chastisements : for the children on their part being well examined, shall be founde faultie. I say yet further , that they can no sooner come forth of the wombe of their mother , but they committe many notable and manifest sinnes , and such as might bee knowne to the whole worlde. For what offspring are wee ? What bring we forth by nature, but sinne and wickednesse ? See then the infantes which are alreadie sinners, yea, being in the wombe of their mother, they are condemned before God, there is yet no euill perceiued in them, howbeit their nature is altogether corrupt and sinfull. They haue a seede of wickednesse in them, & because of this originall sinne which is descended from Adam vpon all mankind, behold they are alreadie vnder condemnation. Now seeing it is so, that the little infantes are not exempted from the anger & malediction of God, it is certeine when he punisheth them, this shall not be without good cause : but we shall alwayes knowe, that he proceedeth herein in all equitie & iustice, as an vpright iudge : by greater reason they which are elder & further stricken in yeeres, are punished as not innocent, for one shall finde them by many degrees more faultie . And so as concerning the place of Ezechiel the case is cleare, that God punisheth not the innocent children for the transgression of their fathers , for the faultes shalbe also founde in themselues . As for this, when he saith, That he punisheth the iniquitie of fathers vpon the children , let vs consider howe this is done , and then this hard knotte shall bee easily vntied . First then let vs knowe, that God oweth vs nothing , and that if he bestowe any benefite vpon vs, this is altogether of his meere liberalitie, not that he is any thing beholding vnto vs . In the meane while, if he will vse his rigour towardes vs , he may leaue vs in condemnation as wee are . Let God onely withdraue his mercie, and shew himselfe iudge ouer the whole worlde, and what shall beecome of vs? Surely wee shall all perishe, there is no remedie : little and great , fathers and children , without exception (I say) wee are all condemned , if G O D draue vs not out.

out of the curse in whiche wee are, and that by his free mercie, without the least occasion of being bounde vnto vs. So now, seeing **G D** may bring vs all to destruction, if it please him to vse his goodnesse and clemencie towardes some, if he call them to himselfe, if he deliuer them from this deepe dongeon of damnation, in which they are: may any one accuse him for this? May any one reprocue him herein, the least that may bee? No. For our eye must not bee euill, if he of his goodnesse taketh pitie and compassion of his creatures.

And although he vse not the like measure towardes all, yet notwithstanding wee must haue our mouth closed vp: or rather wide open, not to murmur, but to confesse that all which he doth is in equitie and iustice, although it surmount our sense and reason. For wee comprehend not alwayes the reason why **G D** disposeth so of men, and yet must we late aside our prating, and learne to reuerence and adoze God in his iudgementes, when they shall bee ouer high for vs, ouer wonderfull, ouer secrete. How euer it bee, let this generall rule abide certeine, that is to say, That God might leane vs in our destruction, wherein wee are, if so it pleased him, and that by this meanes the whole world shoulde perishe: but because it pleaseth him to shewe himselfe gentle and pitifull, not towardes all, but towardes a parte, see what discerneth the one from the other.

Nowe, herevpon he leaueth them, as it seemeth good vnto him, in the curse wherein they are bozne. And if one demaunde why God vseth his mercie towardes some, when on others he executeth his seueritie? It is certeine, the first and principall cause is vnknownen vnto vs, neither ought wee to enquire after it. And why? For it behoueth that all our senses bee locked vp captiues in that behalfe, and that wee confesse that God hath libertie to choose whom he pleaseth, and to refuse the rest. But howsoeuer the case standeth, he maketh this promise to the faithfull, that he will take pitie on their children, and that as he hath begonne his mercie in their persons, so he will continue it in their posteritie, euen to a thousand generations. Seeing God hath made this promise to his seruantes, wee see nowe there is some cause why God hath pitie of the one, rather than of the other.

Againe on the contrarie part, he threatneth the unfaithfull that he will curse them, not onely in themselves, but also in their issue, and in them which shall descende from their stocke and familie. But nowe let vs come to the mercie which God sheweth, and to the punishments he executeth. His mercie then is not in this, that he blessing the chilozen of the faithfull with riches, with health, or other like thinges: or that he maketh them to prosper to the world ward: those are not the chiefe blessings of God, that is not the end whereat he beginneth, but rather he sheweth them his goodnesse and mercie, when he gouerneth them by his holie spirit, when he geueth them the marke and seale of the adoption of his chilozen, when he correcteth them, and purgeth them from their sinnes, to reforme and renewe them to his image and likenesse. We see then the mercie which God extendeth to the chilozen of the faithfull, that is to say, he suffereth them not to remaine in their corruption and wickednesse, but that he reformeth them and gouerneth them by his holie spirit. This being done, he continueth his mercie further more and more, and maketh them to prosper euen in this world, vntill the fulnesse of his mercie be heaped vpon them: namely, vntill he hath drawen them out of this world into his kingdome, and geueth them there the fruition of euerlasting life. On the contrarie side, whereas he punisheth the iniquitie of fathers vpon the chilozen, this is as much to say, as that he will leaue the stocke of them in the same plight, they are in. There is a wicked man, there is a despiser of God, there is an hypocrite, there is an unfaithfull and unbeleeuing man: well, he shall haue chilozen: God will, as we may see, forget them, and account them for straungers. And whereas he acknowledgeth them not in the number of his owne, he daineth not nor vouchsafeth to shew himselfe a father towardes them. So he leaueth them as forsaken, and then it must needes be that Sathan possesse them, & being destitute of the spirit of God, what other thing may happen vnto them than euill and mischief, so as they procure to themselves the wrath and anger of God more and more: Nowe then doth our Lorde punish them without good cause: Can they say they are innocent and guiltlesse: No. For there is sufficient fault in them before hande. Wee see then a great deale the better how this which God hath pronounced by Ezechiel is true: namely, that he which hath sinned shall beare the payment and punishment as he hath deserued, and that the innocent shall

shall not bee punished for the cause of the sinner and transgressor. Notwithstanding, we see also, that not without cause he declareth, that he will punish the iniquitie of fathers vpon the children. For why? It is in him to shew mercie to the children of the wicked and vnbeleuing, or of the contemners of his word, or of hypocrites, which abuse his name: it is (I say) in the choice and libertie of God, to withdraue his grace from their posteritie. And when their children are estranged from God, what reteine they but the filth and corruption of Adam? There is nothing else in them, but sinne and wickednesse. And therefore needes it must be, that they bee enemies to God. We see then how he punisheth them in iustice, and that they can not shift them selues out of his hand, in saying that he doeth them wrong, that he is ouer cruell towards them. It behoueth that enerie mouth be stopped in that behalfe. True it is, that a man can neuer satisfie and content the rebellions, as wee see there are many which aduaunce them selues against God in this case, with such boldnesse and presumption, that good men which are sober and modest, are ashamed to behold them, but leaue we these dogges to barke their fill, and in the meane time let vs glorifie our God in all humilitie, knowing at least wise this one thing, that he hath this authoritie, and might, to shew fauour and mercie to whom it pleaseth him. And for this cause we must conclude, that if God withdraue his spirite from the posteritie of the wicked, he may not bee accused of cruelty: For they are in them selues punishable, when they are in this sorte forsaken of him, and are not gouerned by his holie spirite. Let vs then note well that this sentence hath no contrarietie to that of Ezechiel. Howe let vs returne to see the meaning of Moses in these words. There is no doubt, but by his manner of speaking in this place, he would impinte a greater feare in vs, than if barely and simplie he had said: God will punish you, when you shall haue corrupted his seruice, when you shall haue chaunged any thing in religion, when you shall haue deuised and fashioned any image or likeness of him, thinke not that you shall escape his vengeance: for he wil not suffer that his honor be defaced, and brought to nothing in such sorte. If Moses had thus spoken, men as ouerhardned and slow of nature, would not haue bene sufficiently moued with feare. Therefore he here passeth further: God (saith hee) will not onely punish you in your owne persons, but he will extend his vengeance vpon

pon your offspring, and not onely on your chyldren, but he will pursue it euen to the further end of your linage, in such sort that you shall for euer feeble his wrath, as a kindling fire, and after your death, men shall behold the signes and markes of your iniquitie: **G D D** shall place you in such ignominie and reproch, that you shalbe as spectacles to the world: and although you be rotten & putrified vnder the earth, yet shall his vengeaunce pursue you so, that your sinnes shall bee grated on, and called to remembraunce from age to age: and men shall know that you haue rebelled against him, whiche shewed you so many of his benefites, that at least you should haue bene as the sheepe of his flocke, to bee gouerned by him and his worde. Now then let vs take heede, wee bee not ouer sluggish and past sense, when God in this manner stirreth vp and awaketh vs. Cruely if onely in one woord, or by some exteriour signification he should signifie his anger, we ought to bee touched with great feare: but since wee are dull vppon the spurre, yet at least then, when God declareth that after he hath punished vs, he will yet followe on his vengeaunce vppon our posteritie, and that after our death it must needes bee, that those which shalbe begotten of vs bee condemned, when (I say) God speaketh in this wise, let vs then bee more attentive to walke in his feare, and to turne our selues vnto him, that we prouoke him not to anger, being as it is so fearefull and terrible. Thus wee see in what sorte we are to make our profite by this text. Now he addeth further, Of them which hate him: in which woord he comprehendeth all the transgressours of the law. If then one demand whether all those, whiche turne them selues from the obedience of God, hatech him therefore: This place here answereth, Yea: not that it seemeth so to them, and yet the truth is so. And we ought here not to rest vppon our owne iudgement, for God onely is a competent iudge to pronounce sentence herein. And because that men, when they geue them selues ouer to worke wickedlie, will not say, neither thinke so in heart, that they hate God, it behoueth that this vice should be discovered. It is true that hypocrites will make a faire shew, that the loue of God causeth them to shew some good countenance. And in deed it may haue some small seede, but it is a bastard & vicious seede. So then this hatred is not apparant in hypocrites, nether in many other which lead a disordered & dissolute life: but yet is it in them, though we know it not, for as all malefactours & licen-

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tious sinners would: there were neither iudge, nor order, nor policie
 in the world: so all they which willingly & of their own accord would
 not acknowledge them selues Gods subiects, they spite him, & could
 be contented he were plucked out of heauen. This appeareth suffi-
 ciently in them, which are wholly geuen ouer & peruerred. When men
 haue loosed the bridle to all iniquitie, they can not beare any cor-
 rection, & are so farre from being tractable to be taught, when they are
 threatened, they grind the teeth, they storne & rage, they are furious,
 & madde against God. This hating then of God is manifest enough
 in them which haue granted them selues a more outrageous libertie
 of doing ill, in the which are carried away as with a tempest in their
 wickednesse, & are fullie settled in their sinnes. In others which haue
 yet some feare, & are in some sorte moued, when we speake of God, &
 of his iudgements, this appeareth not, & yet there is alreadie in them
 an hatred of God. Cruellie they thinke it not, but God seeth much
 more cleare than we, and when thinges are hid and vnknown vnto
 vs, he noteth them. We must alwayes beare in minde, howe Saine
 Iohn saith, That God is much greater than our consciences: that is
 to say, That if our consciences beare vs witnesse of our faultes, God
 shall not sleepe in the meane time. And so let vs briefly remember,
 that all they whiche conforme not them selues to the obedience of
 God, & which humble not them selues vnder his maiestie, to serue &
 honoz him, that all they hate him, although by effect they shew it not
 at first, and that men can not iudge so of them, And for the same cause
 we see why in like maner, when God speaketh of them, which keepe
 his commaundements, he beginneth with his loue. He saith, That he
 will shewe mercie on thousand generations to them which loue him.
 And why? For it is not possible to desire to honour God, & to be his
 subiects, if we haue not a feeling of this loue, wherof he here spe-
 keth, And this may serue vs for a good lesson, as we shall see herafter, that
 Moses when he would geue a short abridgment of the Lawe saith,
 What doeth the Lord thy God Israel require of thee, but that thou
 loue him with thy whole hart, & that thou cleaue to him: We shall ne-
 uer (I say) know, what it is to yeald obedience to Gods lawe, and
 to rule our selues according to it, if we beginne not at this loue. And
 why? For God requireth a willing seruice, he will not that we serue
 him with a seruile feare, but his desire is that we come vnto his wor-
 ship with a free & chearfull courage, & take euen a pleasure in obeying
 and

1. Iohn. 3. 20.

Deut. 10. 12.

& honoring of him. Now this can not be, except we loue him. Wherefore let vs note, that the beginning, the founteine, the foundation, and roote of obedience is this loue of God, so as we bee not forced to come vnto him, but euen take a singular delight & pleasure therein, knowing that this is our true happinesse, that we desire nothing else, but to bee ruled by his will, and to bee in all pointes conformable to the same. And mozeouer let vs note, that this loue can not bee in vs before we haue tasted of the goodnesse of our God. For as long as wee conceiue God our aduersarie and contrarie partie, wee cannot, but flee him. Will we then loue him? Will wee bee reformed to his obedience to take a pleasure in his seruice? Wee must firste knowe, that he is our father and sauour, and that he desireth nothing more than to shew himselfe louing, & fauorable towards vs. When we shall so haue tasted the great loue he beareth vs, then shall we bee stirred vp to loue him as our father, and when this loue shall be in vs, there is no doubt, but wee shall obey him, & his lawe shall beare rule in our thoughtes, and in our affections, and in all our members. For what is the cause that we are so rebellious against God, but that we hate him, as we haue before said? Againe on the contrarie side, the loue of God shall leade vs to serue him, and to set our selues, & our doings in order according to his iustice in such sorte, that a man shall see a certeine conformitie & melodie betwene the lawe of God, & all our desires, & affections. But yet the better to vnderstand this, let vs consider what God is, for he will not bee known according to our nature: and when we shall heare him speake, it is not enough to peald him this title of God, but he will bee known as he is: namely, iust, and good, that he is the founteine & perfection of all wisdom, of all power, of all vprightnesse, of all equitie and iustice. Now then let vs conceiue God as he is, that is, with his iustice, and vprightnesse, & equitie: and then shall we not desire but to frame and fashion our selues vnto him: contrarie wise, when we shall loue that which is euill, and shall be wrapped in wickednesse as in a garment, it can not be, but we must hate him. And why? Because here is no question of some bare nature & being, neither ought we to imagine God as an idol, but we must comprehend him in his iustice. If then we shall hate this which is in God, that is to say, his iustice & vprightnesse, it must needs be that we hate him also. For he can not denie him selfe, he cannot be disguised, he cannot be transfigured after our fancies.

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he alwayes abideth like himselfe. So then, as I haue already touched, all they which loue God, they faile not to be obedient to his law, they cease not to obserue and keepe his commaundementes, for these things are knit together, and are inseparable. And this wee haue to beare in minde vpon this place. Nowe here hence we are to take a warning, that we haue in greater horrour, than we are wont to haue, all rebellion, all sinne, and offences. For it is no small thing to bee proclaimed the enemies of God, and to make open warre with him. Now, it is so, that wee cannot turne our selues from him, nor cast off his yoke, but wee shalbe conuicted to haue bene his enemies, and to haue waged open bartell with him: And loe, is not this an execrable thing? Let vs therefore learne to haue our sinnes and offences in horrour and detestation, forasmuch as by them, wee are accused to be the enemies of God, and that he also must shewe himselfe our aduersarie partie. Withall we are also warned to come vnto God with a pure and sincere affection. For it is not enough to withhold our feete, and our handes, and our eyes from euill doing, but it becometh that our heart goe before, and that God be serued of vs with a true meaning minde and by right affection: and this affection must not be forced and constrained, but it ought to proceede from a true loue of God. Therefore, when wee will rightly obserue his lawe, wee must first knowe, that God is vnto vs a kinde hearted father, gentle and fauourable vnto vs, to the end we may be led to yeeld vnto him like loue and affection, And withall, let vs not thinke to mocke & deceiue our selues, in protesting that we loue God, if in the meane while this be not shewed in the whole course of our life. For when here is mention made of the loue of God, Moses addeth, that they which loue him doe also keepe his commaundementes. It becometh then that our life be answerable in this behalfe, and that it beare witnesse whether wee loue God, or whether wee hate him. For the rest which followeth, it is not without cause that God making comparison of his wrath and vengeaunce, with his fauour and mercie, saith, That he will punish them that hate him to the thirde and fourth generation, and that he will shewe mercie to them that loue him in a thousand generation. For by this he declareth that, which is better and more fully expressed in other sentences of the scriptures, that is, That he is slow to anger, greatly inclined to compassion and pitie, that he is patient & of long suffering, that his anger endureth but a while, that his mer-

Psal. 103. 8.

Psal. 30. 5.

cle is to life, & endureth for euer. We see then the true nature of God,
 that is, that he desireth nothing more, than to drawe men vnto him
 by all lenitie and gentlenesse, and to vse his mercie and goodnesse
 towards them. When he punisheth them, this is as it were against
 his nature. Not but that it is agreeable to God, as well to punish, as
 to shewe mercie: but he will shewe vs, that his goodnesse is much
 more greater: and briefly, that he is not sharpe and rigorous, but
 desirous to lay open his heart towards vs, if we would suffer him, for
 in verie deede he will bee knowne gracious and pitifull. And this is
 that wherin his principall glorie shinieth. Therefore let vs note well,
 that not for naught Moses here assigneth a thousand generations to
 the mercy of God, and restraineth his wrath & vengeance to a three or
 foure generations. As if he did say: It is very true that our Lord will
 not leaue superstition unpunished, when you shall haue peruerterd
 his seruice, and defaced his honour, busying your selues in your own
 dreames, and voating fancies: you shall surely feelee the punishment,
 and your children after you shall feelee it: and when the fire of his
 wrath and indignation shalbe kindled among you, it shall not bee
 so soone quenched as you thinke: but yet for all that, God will not
 cease to bee pitifull, and his mercie shalbe alwayes greater than his
 anger. And in verie deede, as God by the threat we haue here heard,
 would reteine the world in true religion, to the end it shoulde make
 no idols nor puppittes to counterfeite him, so he would by his promise
 here contained, as it were allure vs to beare him the loue and re-
 uerence which we owe vnto him, and he desireth rather to winne vs
 by his gentlenesse, than to restraine vs by his threatenings. We see
 then in what sorte he speaketh: My children, thinke not that I will
 deale roughly with you: it is true, if you prouoke mee, I shall not
 suffer that men make a sport and game of me, but when I haue de-
 clared mine anger, I desire yet rather to traine you, and winne you
 to my selfe by mercie and gentlenesse. I protest then, and declare vnto
 you, if you abide wholly and sincerely in my obedience, I will
 continue to bestowe my benefites vpon you, euen to a thousand gene-
 rations: so that your children, after your death, shall finde mee the
 same I haue beene to you. Beholde what wee haue to beare in
 minde vppon this place.

And moreover, for conclusion, let vs note, that it is not without
 gre t cause, that God placeth here this worde of Mercie, although it
 bee

bee as a rewarde of the seruice which is done him. He might well haue saide, I will consider the seruice of them which shall haue honoured and worshipped me, which shall haue loued mee in obseruing my lawe, I will shewe them that it is no lost labour to haue serued and honoured mee, as they shall haue done. God might haue spoken so. But he saith, I will shewe mercie: And how so? Seemeth it not, that if wee serue God, as he hath appointed, he oweth vs a recompense? Nowe he declareth that he will bestowe a benefite vpon them which haue honoured him, and obserued his commandementes, and that this is not by any obligation of due debte, or because of their merites and desertes: for he vseth herein mercie. So this worde of Mercie, is to beate downe all pride of men in such sorte, that they may not boast of their woorkes, as if they were worthe of reward and payment: but rather knowe, that God ment to declare by this, that when wee serue him the best that wee can, wee haue alwayes neede to bee bozne withall of him, and that he pardoneth vs our vices and our infirmities. Thus are there two thinges which wee haue to note in this place. The one is, that although we shoulde serue God in all puritie, if he recompense vs, it is not of any duetie he oweth vnto vs. For in deede, from whence cometh this, that wee haue serued him, but from his meere and onely grace? And what then may he owe vs? The other is, that wee shall bee all founde guiltie, when it shall please him to examine vs according to the exact measure of his iustice. So then, in that God recompenseth vs, when wee haue serued him, he doeth this for his mercie and goodnesse, and not that he is bounde vnto vs: Nay, which more is, he must forgue vs our sinnes, and beare with vs, euen in that which wee doe well. Knowe wee therefore, that GOD sheweth himselfe gentle and liberall towards vs, in that it pleaseth him to beare with our infirmities, making vs to tast his mercie, where he might of right make vs feelee his rigour. For let vs not thinke, but without this mercie wee shoulde all perishe; yea, though we shoulde enforce our selues to obey him, wee shoulde notwithstanding bee alwayes founde faultie, were it not that he would vse this mercie towards vs, of which he here speaketh: So then this is that whither vnto we must flee for refuge, if we will be assured of our saluation.

1. Cor. 15, 10.

Nowe let vs cast our selues downe, before the face of our good God, with acknowledging of our faulces, praying him that he will make vs feeble them better than we haue done, to the end he may lead vs to a true repentance, and that being taught to feare him, we tremble and stand in such awe of him as soone as he shall threaten vs with his anger, wee may conceiue the force thereof, that being humbled therewith we run to his fatherly goodnes, not doubting but that if he hath once begonne to shewe himselfe our father and Sautour, he will continue it euen after our death, if so be we with drawe not our selues from him by our wickednesse and rebellion. That it will please him to graunt this grace not onely to vs, but to all peoples and nations, &c.

The. 4. Sermon.

Deut. Chap. 5.

Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse which shall take his name in vaine.



If wee were but well aduised, there were no neede that men should teache vs to beare reuerence vnto God. For nature ought to leade vs herevnto. For to what end are we created? And why liue we in this world, but to do homage to him, to whom we be beholden for all good giftes, and to applie our selues to honour and glorie his Maiestie? Behold the whole end and summe of this life. But for all this in steede of honouring our God, and applying our whole studies and endeouours herevnto, it seemeth that wee haue conspired the cleane contrarie. For some woulde haue the remembrance of God buried: others despise and mocke him, others with full throte & open mouth blaspheme him, so that we sufficiently declare, that wee knowe not why wee liue or should haue our being. Nowe because there is such a vice in vs, God, to remedie it, sheweth that wee ought likewise to abstaine from abusing his holie name, for

for this is as it were to unhallow it, & therfore he hath forbidden that his name be not taken in vaine. By these wordes we ought diligently to consider, what is the right & lawfull vse of his name. True it is that we are not worthe to take in our mouth the name of the Lord, in what sort soeuer it be, for we must consider of that whiche Esaie speaketh in the .6. Chap. Lord I am a man of polluted lipps, & I dwell in the midst of a people, which is altogether filthie and defiled. Seeing then we haue such filthinesse and vncleanes in vs, it is certeine we can not take the name of God in our mouth, were it not that God of his goodnesse would that we vse his name, so it be to glorifie him withall. Let vs then note well, that when it is said, That we take not the name of God in vaine, that the Lord repproueth vs of vnthankfulnesse, if wee vse not his name, as he hath permitted vs, and folowe not herein the rule which is contained in his word. For this is the lawfull meane, by which we may vse his name. But to the end that this be yet more clearely vnderstood, we must marke, that God vnder one kind would here shew vs, what maiestie there is in his name, to the end we speake not of it, but with all feare and reuerence. Therefore about all other kindes of profaning his name, he taketh the especiall forme of an oth, when any question is of swearing. We see how our Lord loueth vs, in that he lendeth vs his name, to the end we might communicate with our neighbours, & if there were any controuersie and dissention among vs, it might be ended by this meane: namely, that if wee bee not beleued, if any matter were in doubt, the name of God should be brought forth as Umpier in the matter to end the controuersie, so as the thing should bee altogether certeine, when it shall haue such a confirmation. Is not this an inestimable goodnesse, that our Lord abaseth himselfe so much, as to permitt vs to vse his name? And why? For it is certeine that the maiestie of God is so precious, that it ought not to bee abased so farre: but yet he vouchsafeth to applie himselfe vnto vs. So much greater then is our villanie & wickednes, if wee unhallowe the name of God in our othes. Nowe this is done, not onely when we are forsworne, but if we take the name of God, in our mouthes rashlie and at randon: when we haue not a regarde to speake thereof in all wisdom and discretion, and consider whether the thing which is in controuersie deserueth to bee confirmed in such manner or no: For if we vse it rashlie and foolishlie, behold the name of the Lord is as it were unhallowed. It is true that God accounteth

Esaie. 6. 5.

Heb. 6, 16.

it for one kinde of his seruice, when men sweare by his name, not that he is herein bound vnto vs, but altogether the contrarie. For (as I haue already touched) wee ought to perceiue in this thing, howe GOD beareth with vs, when he licenceth vs to vse his name. But yet doe we in swearing confesse that GOD hath all preeminence and superiortie ouer vs. He whiche is inferiour, sweareth by him which is his soueraigne & greater, saith the Apostle to the Hebrewes. And if we knowe to what end an oth serueth, we shall vnderstand, that this can not agree, but onely to the maiestie of God. For by it our meaning is to confirme those thinges which are secret and can haue no other prooffe among men. Nowe this can not bee done by any creature, but herein GOD must shew himselfe, for it is he which soundeth the deapth of mens heartes, and hereupon also not without cause he challengeth to him selfe the title of truely. Wee see then that in swearing we doe homage vnto God, protesting that he is our Iudge, and that it is he vnto whom we ought to haue recourse for thinges which are doubtfull and hidden, because it is his office to bring them vnto light, and because he will mainteine the truth: for that it apperteineth to his honour and glorie. That is the cause, why GOD reputeth it for one forme of his seruice, when one sweareth by his name: so that it bee not in superfluous and vnnecessarie othes. By this we perceiue, that the fault of them whiche forswear them selues, or sweare at randon, is so much the more grievous. For this is as it were to violate the seruice of God, and as much as lieth in vs to bring it to nothing. As for them whiche periure them selues, they bee not onely culpable of taking the name of GOD in vaine, and of falslie abusing it, but they are rebelles and traitors to the maiestie of GOD. For knowe wee how to worke any greater outrage against GOD, than to abolish his truth? No. For there is nothing more belonging vnto him. So this is as much as if we would plucke him out of his throne, and bitterlie beere him of all diuine honour and glorie: for this is done, when his truth is turned into a lie.

Whosoener therefore forswareth him selfe, that is to say, whosoener taketh the name of GOD in an euill conscience, to colour false thinges, to cloke and disguise an vntruth, to the end he might beguile and deceiue others: let him knowe it for certaintie, that he blasphemeth God in so doing. Now purposelie I say, to disguise an vntruth.

bnt ruth. For many dispense wth them selues, because befoze men they
 can not be conuicted of periurie. And why? They turne the best
 side of the coate, they paint and trimme their matters so well,
 that it shall seeme verie well to men they speake the truth, & are not
 periured: but **DDD** alloweth not any such subtilities. Let vs
 not then thinke to bee acquitted and absolued befoze him, when wee
 shall haue vsed such policies, such shiftes, and sly practises. And
 so in summe wee see, that all they which take the name of **GGD**
 otherwise than in truth and in simplicitie, blaspheme him. Marke
 this for one point. Now as for them, whiche sweare rashlie and
 without cause, they declare sufficientlie, that they make no other
 account, than to sport them selues with **GGD**. It is true they
 protest the contrarie, they will still say their meaning is not such,
 but this is but hypocrisie. For the effect sufficientlie proueth, that
 they beate no reuerence vnto God. If a mortall man be heald deare
 of vs, we take not his name in vaine, we will not that any make a
 scozne of him, and floute him, and when a matter of plaie and
 mockerie is proposed, we can not suffer that he be brought in as
 on the Stage, for wee take this to be to his infamie and discredit.
 And will we haue a greater priuiledge than the liuing **GGD**? We
 are vile carions, and rottenesse it selfe, and yet will wee bee had
 in honour and estimation? And shall our God in the meane time bee
 placed beeneath as our vnderling? And thus we see, that there are at
 this day verie fewe of any religion in the worlde: although many
 make a shewe and countenance of being Christians, that yet not
 withstanding neuer knew, what it is to worshipping **GGD**, to
 doe him homage, or to yeald him the seruice whiche apperteineth
 vnto him. For howe is this, that the name of **GGD** runneth
 in euerie mans mouth? One can not bargain for the worth of
 one farthing, without he hath some othe at the end of euerie word.
 If the honour of **GGD** were of price among vs, it is cer-
 teine, wee would abstaine from such superfluitie of othes: whiche
 more is, it would breede an horour in vs. But nowe a dayes
 euerie one maketh a game of it, and when a man is reprehended
 for swearing, he will thinke he hath great wrong done him.

Nowe, if one shoulde mainteine any matter whiche were
 not for his profite, he woulde bee much grieued therewith:
 yea, hee woulde make his complaintes thereof: but if wee
 haue

haue the zeale of God to be grieued, when his name shalbe throtne to the ground, see what quarels are made with vs, see on what spite men are set, how they grind their teeth at it. Now when the world is come into such a possession of contemning God, and men haue hardened them selues herein, is not this a signe that his maiestie is not knowne nor regarded? And albeit, men yeald vnto them selues such an outrageous libertie vnder this shadowe, that the thing is accustomedly bled, and that of custome is made a lawe: yet will God in the end shewe, that his name is more deare vnto him than men haue had it, and though we sell it good cheape, it shall cost vs deare, and with an ouer vantage: and it shalbe in the end that the lande wherein we haue bene conuersant, which hath bene defiled, and made vncleane by vs, bee raised vp in iudgment against vs. In like manner all the benefites which wee haue receiued, and which God with a liberall hand hath bestowed on vs, shall come into account for our condemnation, forasmuch as we haue not knowne him, which hath bene the author of them, to honor him as he deserueth. Wee see then what we haue first to obserue and note in this place: namelic, that God beareth graciously with vs, and useth so great gentlenesse towards vs, as that he is willing and content wee vse his name in thinges lawefull and right: by whiche leaue of his we may sufficientlie knowe, that he is more than a father vnto vs. But withall he warneth vs, to take so much the more diligent heede we abstaine from all wicked othes. For as for perjuries (as we haue saide) this is a villainous outrage which we doe to God. For inasmuch as his truth is conuerted into a lie: we are falsifiers thereof as much as in vs lieth. Wee see then a mortall and deadlie offence. But this is not enough to keepe our selues from forswearing, but our othes also must be sober, and the name of God must not be tossed vp & downe among vs as a Tennis ball: but it behoueth, that there be some great necessitie which may hold vs excused, when we make mention of it. Now forasmuch as we protest in our othes, that God hath all superiortie ouer vs, by this we may vnderstand, that all the othes which are made by creatures are wicked and intollerable, as proceeding from superstition: as among the Papistes, one will sweare by Saine Anthonie, an other by Saine Iohn, which is asmuch as if one would make idols of them. And why? For wee must alwayes returne backe to that sentence which I haue before alledged of the Apostle, that

wee

we declare God to bee our superiour : yea, our souereigne, when wee sweare by his name. And this is the cause why, when God sweareth, to confirme vs in his promises, or happily to awaken vs when hee seeth vs hardened in our sinnes, and that we stand not in awe of his iudgements, he sweareth by himselfe, he reserueth to him selfe this honour, whereof it shalbe further handled in the ninth Chapter of this booke. And so they which sweare by creatures are idolaters. *Deut. 6. 13.* And for this purpose also, when there is mention made of superstitions, the othes of men are put in as witnesses to conuince them, that they haue turned them selues from the puritie of the lawe. The Pastours, saith Ieremie, which haue charge to conduct and leade the people, must teach them to sweare by the name of God, that is, that all other othes be laid aside, and that creatures bee not mingled, and brought in, when any thing by othe is to bee confirmed. Moreover, when it is here spoken of the name of God, let vs note, that we are not onely forbidden to pronounce this word, but that the substance thereof is here considered: for God regardeth the deede. As there are some whiche sweare not expresselie by the name of God, and yet notwithstanding they cease not to offend & transgresse against this commandement. For we must alwayes haue regard to come to this which our Lord Iesus Christ handleth in the fift Chapter of S. *Mat. 5. 34.* Mathew. When you sweare by heauen, is not this the throne of the liuing God? If you sweare by his temple, is not this the place where his maiestie abideth? If then we thinke we shall not be accused and condemned, when wee expresse not the name of God in our othes, wee greatly abuse our selues. Let vs not therefore thinke to deceiue him in this, for the excuse is altogether foolish and childish. And why? The heauen, beareth it not a marke and token of the maiestie of God? Se then how his glorie is diminished. As much is to be said of the earth, for it is his footestool, as Christ toucheth in that place whiche I haue alledged. Therefore, so let vs brieuely learne, that wee ought to beare such a reuerence to the name of God, that all othes be laid aside and banished from among vs, but as necessitie requirerh, when God suffereth vs to borrowe his name. Otherwise let vs folowe this forme of speech, as handling our matters in all simplicitie, to say, Yea, it is so. And let vs knowe, that all whiche is besides this, is euill & condemned by the lawe: namelie, if we take the name of God in vaine. And withall let vs note, that all superfluous othes,

and those in which the name of God is not honoured, as it deserueth, haue in them a double euill. For first, when men let them slide so at all aduentures, it is a signe they scarce make any account what they say: secondlie consider wee from whence this common swearing proceedeth, and wee shall finde that from none other thing, but that men be such liers, so full of falshood and deceite, that when they speake the one to the other, none can beleue that it is true whiche is said. So then, it must needes bee, that there is in vs great wickednesse, considering that when God hath giuen vs a tongue, it is in part to communicate one with an other: For our tongue is the messenger of our heart, whereby we expresse vnto others what wee haue in our mindes conceived. Wee may then conclude, that superfluous othes proceede from the disloyaltie and rebellion of men, neither neede wee to make much enquirie, or vse any long processe in this matter: for euerie one hath his owne witnesse. How euer it be, let vs learne to vse in this thing such sobrietie as God commaundeth, and let vs not swear without great necessitie, and being hereto required. But to goe on somewhat further in this matter, that all may bee easily vnderstoode: there are some, who thinke that when they swear by their faith, it is as if they sware not at all. It is true indeed, that the most part swear nothing, for they haue no more faith than dogges, they haue no conscience, nor religion. But yet this name of faith ceaseth not therefore to be in price before God. For he holde th it deare, and it is as an hallowed thing vnto him, whiche neither can, neither ought to bee unhallowed: except wee will bee in greate fault, and incurre the danger of the threate here made, as we see. So it is not sufficient not to haue pronounced expresselie by God, but when one sweareth by his faith, or taketh any confirmation from that which hath any signe of the maiestie of God, his name is unhallowed in this thing. What shall wee say then of them, whiche vse false othes to disguise their purposes, which swear rashlie, euen to sport them selues with othes: yea, to despise God by their execrable blasphemies, in so much that he hath neither flesh nor bloud, nor nothing else which they spare: Are these onely holden faultie for abusing the name of God? No, but because they vse him to the greatest and most execrable reproch, that they may doe. Beholde our Lorde Iesus Christ, which made himselfe of no reputation for a time, (as Saine Paule speaketh) who beeing the fountaine of all life,

life, became mortall man, hauing superiortie & dominion ouer the Angels of Heauen, tooke the forme of a seruant, euen to shedde his blood for our redemption, and in the end to suffer the curse that was due vnto vs. And now for a recompense of all this, hee must at this day bee rent and torne in peeces of the carion and stinking mouthes of them whiche name them selues Christians. For when they sweare by his blood, and by his death, and by his woundes, and by this, and by that, is not this as much as in them lieth to crucifie the sonne of G D D, and to teare him as it were in pierces? And are not these altogether worthe to bee cut off from God: yea, from the worlde, and not to bee numbered in the band and companie of creatures? Must Iesus Christ for abasing, and humbling himselfe for vs, haue such a reward at our handes? God vpbraideth the people of Israel in this sorte, *Esai. 5. 2,*
Ierem. 2. 21.
 my people, what haue I done vnto thee? I haue brought thee out of Egypt, I haue conducted thee by the desert, I haue nourished thee in all gentlenesse and sweetenesse, I haue planted thee as in my heritage, that thou shouldest haue bene as a vine whiche should haue borne mee good fruite, I bestowed all labour in keeping and fencing thee, and must thou now bee turned into bitterness vnto mee, and bring forth sowre fruite to strangle and to choke me? Nowe the same apperteineth also at this day vnto vs. For when the sonne of G D D, whiche is appointed Iudge of the world, shall come in the last day, he may say vnto vs, What meaneth this? You haue borne my name to bee called Christians, you haue bene baptised, in witnesse and testimonie that I was your redeemer: I haue drawen you forth of the deepe dongeon, wherein you were plunged, I haue deliuered you from euerlasting death, by the cruell death whiche I suffered, and for this cause I beecame man, I submitted my selfe to the malediction of G D D my Father, to the end you might bee blessed by my grace, and by my meane. And beholde the rewarde you haue rendered mee. I haue bene rent in pierces of you, I haue bene as a teasing stocke, the death whiche I haue suffered hath bene had in derision and mockerie, my bloude whiche is the washing of your soules, was as it were trampled vnder your feete: briefly, you haue taken all occasion to blaspheme and to raile on mee, as if I had bene a wretched and miserable creature. When

When this shalbe rebukefullie told vs of our souereigne Iudge, will not this be to thunder on vs, and to throw vs downe to the bottomles pit of hell? And yet notwithstanding, there are verie fewe of vs, which deeplie consider of this. For if superfluous othes were at this day had in such greate horrour and detestation, as they should bee, men would not yeald vnto them selues any time hereafter such an outrageous boldnesse and libertie of swearing and forswearing. As for blasphemies, see wee not how common and rife they are? And in the meane time wee wilbe verie zealous for our owne honour and reputation, when the name of God is so troden vnder feete amongst vs. If one speake any thing reprochfullie of ones father, he will make a greate quarell of it, or enter some action of slander: yea, many will reuenge them selues by their owne handes, and by all meanes they may on euerie side: and it seemeth to them, that they haue an honest excuse to take vppon them the defence of their fathers. Beholde our souereigne father shall susteine wrong and iniurie, beholde in like manner our Lorde Iesus Christ, who not without cause is named The Lord of glorie, before whom euerie knee ought to bow, as Saint Paule speaketh to the Philippians, loe he (I say) shalbe mocked, than whiche despite none could bee wrought him greater, except a man would spitte in his face: and yet notwithstanding, they whiche name them selues Christians, whiche make a countenance of procuring and mainteining his honour, will not bee moued any whitte therewith: nay, they them selues will bee the men, whiche will blaspheme him in most execrable manner: But for all this (as I haue said) our Lorde will not cease to mainteine his owne honour, as he himselte speaketh, when he seeth that men are so wicked and profane, so to violate his maiestie, as much as lieth in them. For he maketh a solemne othe, that he will wreake his vengeance vppon them for this wickednesse. I am the Lorde (saith he,) this is my name, and my glorie I will not geue to an other, neither my praise to grauen images. Now, as he will not that his honour bee transferred to idols, so is it certeine it extendeth it selfe further: namelie, that if men shall falsly abuse his holy name, they shall perceiue in what price it was vnto him. And therefore let vs not waite vntill this bee accomplished vppon vs, but let vs learne to beare such reuerence vnto our God, and to him that hath all souereigne maiestie, that is, to our Lorde Iesus Christ, that we be thoroughlie instructed to

swear

1. Cor. 2. 8.

Phil. 2. 10.

Esaie. 42. 8.

swear in such sorte, that this be alwayes to confirme, that it is he by whome we are, that he is our Father, our Creatour, & our Iudge. Thus ye se in effect, what we haue to gather of this place. Now here is withall annexed a threatening, whereby we are to vnderstand the blockishnes of men, how Sathan hath as it were bewitched them in such sorte, that they conceiue not the wrath and anger of God, when it is set before them. I will not hold him guiltlesse, which shall take my name in vaine. Lo God, who speaketh. I pray you, ought not all the haire of the heades of them stand on end, which blaspheme God so wickedly and villainously, as I haue saide: When one sweareth lightelie by his faith, behold God who is armed, and saith, For as much as thou hast not honored mee, thou shalt geue an account for such trecherie: God can not beare with vs for a simple lie: if one periure him selfe, this is much worse: if an other blaspheme: herein is the extremitie and furthest degree of all euill, when we openlie despise God, as if wee would arme our selues against him, and strike him with some deadlie wounde. Nowe, if after this, one thinke not of this punishment which hangeth ouer, and is readie to fall vpon them, which so haue falsified the name of God, or haue dishonored him, must we not needes say, that this proceedeth of some beastlie drunkenesse, and that men are altogether without sense, and vnderstanding: and that Sathan hath altogether blinded them: Alas yes: & yet notwithstanding, this thing is so common, as nothing more. If some maister should say in his house, I will bee obeyed in all thinges: but loe, one thing whiche I desire aboue all to bee done, and I will not suffer any one to faile herein, but I will put him out of my seruice, or I will correct and chastise him as he deserueth: If some maister (I say) should geue such a charge of some one thing, although in the rest a seruant would not bee ouer diligent, yet in this would he haue some feare. Now behold God curseth them whiche transgresse and offend against his lawe in any article. Cursed be he which honoureth not his father & mother, Cursed be he which stealeth, Cursed be he which committeth adulterie, Cursed be he which obserueth not all the thinges which are contained in the lawe. But here, by some specialtie, hee manaceth a generall threate on them, whiche shall abuse the name of G O D. By this hee declareth, that although he will that wee obserue his lawe, in all pointes, and that our life bee ordered thereby, notwithstanding he reser-

ueth this article to this place, as if he would his name should haue an especiall priuiledge. Nowe if for all that, this threathing slip out of our minde, and that wee consider not of it, and that it stateth vs not, but we ventur still ouer boldly to sport our selues so with God, and his maiestie, must it not needes bee saide, (as I haue already touched,) that the diuell hath carried vs away headlong, & becreaued vs of all sense and reason: Yet if this threathing awake vs not at this day, wee shall in the end knowe that God hath not published his warnings in vaine. Let vs therefore learne to bee touched to the quicke, when God so preciselie setteth himselfe against vs, and protesteth that he will bee aduersarie partie to them, whiche haue abused his name. For let vs consider what it shall cost vs, if wee abstaine not from rash and superfluous othes, and aboute all, from blasphemous periuries. Nowe the greatestt excuse they haue which would diminish their faultes, is this, that they can not choose, but sweare: because they haue bene so accustomed thereto. O feeble and miserable excuse. And yet see how if euerie one would bee his owne iudge, and speake the truth, it is certeine he might verie soone forget his othes. For when question is of taking the name of God, if one would well consider of the thing, and take good heed thereof, he would not take it without great reuerence. And when one should come to sweare in iudgement, he should haue there as present the maiestie of God, he should behold him as iudge, when he calleth him to witnesse. This might verie well be done. But what: Our tongue is so lauish, that we vtterlie despise and sette at naught the name of God, as I haue already said, howe euer a man crie and call on vs for the contrarie, and hammer vs neuer so much with warnings. For in verie deede, the warnings and admonitions, which for this abuse are made in holie scripture, are as great strokes of maules & hammers where with God striketh vs, and yet we continue still the same we were, and the name of God hath no greater honor and maiestie among vs, than it had before, when we were in ignorance, & wanted the admonitions contained in the word of God. Howbeit they which haue any vnderstanding & feeling of his name, ought well to weigh, and consider that which is here said. And withall (as I haue declared) when we haue bene warned of this, whereof we haue before considered: namelie, that he which speaketh is the euerliving, and our Creatour, that it is he whiche hath redeemed vs, and declared him selfe

selfe more than a father and sauour towards vs, if this remaine well
 imprinted in our memorie, it is certaine wee shall easily forgette all
 othes. But if wee followe on still our wickednesse herein, that
 whiche is said to the Prophete Zacharie, shalbe fulfilled vpon vs, *Zach. 12.10.*
 that is to witte this: They shall feelee him whom they haue pearced:
 that is to say, him whom they haue wounded. For though men flatter
 one another, & make their othes but a laughing game, & thinke that
 this shall easily be pardoned them, God ceaseth not to be wounded, &
 he will in the end shew, that he ought not so to haue bene set on, & war-
 red against. Moreouer, we haue to note, that God would in this place
 by one speciall kind of abuse, shew briesly what reuerence we ought
 to beare generallie to his name. It is true that in expresse words here
 is mention made of othes, but yet this doctrine ought to bee further
 extended: namelie, that when we thinke on God, or speake of him, we
 doe it with all reuerence, that we be awakened, not onely to honour &
 praise him aboue all, but to haue a feeling of his inestimable
 glorie; before whiche the Angels tremble, that wee whiche are
 poore and fraile creatures, as nothing more, may at least doe ho-
 mage to the soueraigne maiestie of our God, when soeuer mention is
 made thereof. Beholde one point whiche we ought well to obserue
 in this sentence. True it is, that this doctrine is easie of it selfe,
 but yet obscure vnto vs, because it is so euill practised. When wee
 thinke of **G O D**, what vaine thoughtes come into our head? Our
 nature verilie is much enclined hereto, as wee are full fraughted
 and stuffed with fantasies and lies, and there is nothing but darknesse
 in vs. But when men nourish in them selues those euill and wicked
 fantasies, whiche they conceiue against the honour of **G O D**: this
 declareth that they haue conspired and made an agreement together
 with the diuell. And yet how many are there which take care for this,
 when there shall arise in them any wicked fantasie, or such thoughtes and
 imaginations which in their conscience they knowe to be wicked, &
 against the glorie of God, to repress & keepe them vnder? Who vse
 any forcing of them selues to resist them? Nay rather, men take plea-
 sure in them, and bath them selues with much delight in such ima-
 ginations. And when the minde, that is, the vnderstanding of men,
 is so defiled, the rest is easilie corrupted. And that this is so,
 consider we by our wordes which followe. For howe speake wee
 of God for the most part? What opinions hold wee of him? It see-
 meth

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1. Cor. 5. 6.
Gal. 5. 9.

meth men seeke nothing moze busilie, than to bee altogether corrup-
ted. There needeth but little leuen, to leuen the whole lump of dough,
saith S. Paule, handling the same matter of wicked speeches, which
defile and infect vs with euill vices. Now that of other is the worst,
when men speake of God in mockerie, when one will scoorne & floute
him, when one maketh a iest of him, not only after a fashion fond and
haine, but villainous and execrable: Is not this euen of purpose and
wilfull malice to violare the maiestie of God? And yet notwithstanding
this is done, and commonlie bled, so that there shall scarce bee
any long discourse made, or great matter mainteined, whiche hath
not I knowe not what intermingled, whereby God shalbe contem-
ned & set at naught. Shew we not then hereby, that we neuer knew
aright what it is to worshipspe him: Well, wee shall say euerie day,
Thy name be hallowed, but we doe all the contrarie. Shall there
then any other sentence of condemnation light on our heades than
that? When wee come to the Church, wee will confesse with
our mouthes, that wee desire that the name of G O D bee main-
teined in his due honour: wee will say as much at the table, and
euerie one, when hee riseth and laieth him downe to sleepe: (I
speake of them which are not altogether hypocrite, for there are
some whiche knowe not what it meaneth to make prayer vnto
G O D:) But they whiche shall haue so much honestie as to pray vnto
God, they shall well say with the mouth, Thy name be sanctified,
but this is scarce gone from the tip of their tongue, and beholde a
false othe in their mouth, and they will tesse the name of G O D
hither and thither. And whither tendeth his wickednesse, but
to the violating of the maiestie of G O D, and to the despiting
of him, as if we would giue him a blowe with a dagger, or spie
in his face? And (as I haue said) there needeth no other Iudge
to condemne vs in our false othes than this protestation whiche
wee make, when wee desire of G O D, that he will mainteine
the holinesse of his name. And yet in the meane time, wee seeke
to deface it as much as lieth in vs. Nowe it resteth that wee
must speake of the maiestie of G O D in all reuerence, especial-
ly, when wee talke of his woorkes. As howe? When wee
speake of the time, whether he sendeth faire weather, or raine,
for these are markes of the maiestie of G O D. If he sende
vs contrarie seasons, wee sheweth him selfe as a Iudge, to
the

the ende to make vs feelee his wrath and indignation, that wee might enter into the examination of our sinnes, to bewaile them, and to be led to repentaunce. Now, if in steade of humbling our selues before God, and hauing a displeasure with our selues for our offences, wee are wayward and ouerthwart, (as we see that some men are woont despitefully to say, And must this season continue in this sorte, and thus long:) and haue not recourse to our God, beseeching him to pardon our faultes, this shall be to take the name of God in vaine. As much is to be said of all the rest. I bring this example onely to shew, that when we are to speake of the workes of God, it behocueth that either we perceiue him to be a Father in his goodnes, or feelee him to be a Iudge in his rigour and seueritie. Therfore when God shall doe thinges which shall not fall out to our mind, and which shall be contrarie to our wishes and desires, let vs know that he grieueth and chastiseth vs, to the ende we should enter into the acknowledging of our sinnes, to condemne them, and to be displeased with them. If then we glorifie not God in this thing, we unhallow his holy name. And againe, when God on the contrarie side draweth vs to himselfe in all gentlenes, as a louing and pitifull father, this is to the ende we be led vnto him, and that we honour him so much the more. And if our vnthankfulness is to be condemned for not honouring him in the first worde which he shall haue spoken, what shall be said when we shall be vphraided of all these thinges, that by all the wayes GOD shall haue sought to drawe and allure vs, he might winne vs to himselfe by none? But contrariwise, we shall haue shewed our selues contemners of his maiestie, and shall haue troden his workes vnder our feete, or shall haue cast downe the groine as hogges, and repine against him, I pray you shall not this be an horrible condemnation if we be condemned hereof? Now, although God hath impzinted some marke of his maiestie in all his workes, and that he ought to be knowen of vs in raine, in faire weather, in heate, in colde: briefly, in all the order of nature, yet hath he especially impzinted his marke in his worde. True it is, that this is an intollerable and inexcusable vice, when we reknowledge not God in the benefites which he hath bestowed on vs. We hold our life of him, that is, in him we liue, (as S. Paule speaketh) so that if we haue not a remembraunce of God in all his benefites: this is already a wonderfull vnthankfulness. But (as I haue aboue said) God aboue all would impzint his marke

Acts. 17. 28.

Rom, 1. 20.

in his word. Let vs behold the heauen and the earth, and we shall see God declared fully in them. For what is this worlde, but a liuely image (as S. Paule speaketh) in the which God sheweth and declareth himselfe: For albeit he be inuisible in his essence, yet sheweth he himselfe by his workes, to the end we should worship him. But when we come to the holy scripture, in it shall we see an image wherein God openeth and declareth himselfe much more plainly & in more familiar wise vnto vs, than he doth either in the heauen, or in the earth: in such sort, that neither Sunne nor Moone, although they geue light vnto the worlde, do so set forth the maiestie of God, as do the Law, the Prophets, & the Gospell. Now for all this, how speake men of the scriptures? With what wicked boldnes and presumption: Do not men I pray you at this day geue themselves to lawlesse libertie, to speake of the word of God according to their owne fantasies: And when men enter into a dispute of the holy scriptures ouer the pot, in tauernes and alehouses, is there any question of humbling our selues vnder it, and that all knowing their owne rudenes and infirmite, desire of God his holy spirit, to the end, his secrets and mysteries be handled of vs as it becometh: No, but these disputes are as in way of mockerie to sport our selues. And by this a man may see, more than were to be wished, how few there be truly religious & godly in the worlde. We see some make themselves game with the scripture, drawing it into Prouerbiall sentences to moue laughter, that they make no other account than to iest and play with it, as if it were but a nose of ware, which one may fashion as he listeth, and turne any way it should seeme good vnto him. Others are in their wandring and sitting opinions, reasoning why this, and why that: And when we come to the high mysteries of God, if they mislike vs, we could wish that all were put out and abolished. And this is all one, as if we would plucke God out of heauen. So then let vs learne, that aboue all, God commendeth vnto vs the honour and authoritie of his word, as if he did say, I will that you receiue all that which is contained in the holy scripture, that is in my word, with all humilitie & reuerence, I will that you yeld your selues tractable, although that which is there said, agree not with your sense and reason, and that you could wish I had spoken after your maner and fashion. I will you do me this honour, as to imprison all your senses, and submit your vnderstanding to my word, and to say: Lord we are thy disciples, we receiue

ceiue without gainsaying whatsoeuer it hath pleased thee to teach vs, knowing that it is for our profite and saluation. Without exception therfore, let all that which is comprised in the holy scripture, be receiued with reuerence, and when any question is of the holy mysteries of God, let vs not geue iudgement according to our owne wit and vnderstanding. And albeist the thinges be not conuenient and agreeable with our reason, let vs notwithstanding be held backe in a short bridle, that God may alwaies haue his whole entyre authoritie ouer vs, and his worde a full course and libertie. And when we read the holy scriptures, when we come to the Sermons, let vs alwayes beare in minde to say, Behold our God declareth himselfe vnto vs: he sitteth as our Iudge, we are not to make toys and gambaldes of those things he shall speake. As we see, many will come to the Sermon: But what? They haue their hearts empoisoned against God and his word, so that they can carie nothing thence which they peruert not with their wickednesse: yea, they will be further enuened to spue forth their blasphemies at table or els where, when men shall speake any thing to their lust and appetite. Loe how these men honour & sanctifie the name of God. Let vs learne then, that whether we read the holy scripture, or heare it handled in a Sermon, to haue alwayes the name of God in reuerence, and to yeld vnto him such maiestie, that we tremble when one speaketh vnto vs hereof. And aboue all, when his word is preached, as God speaketh by his Prophet Esai. For let vs know, that so we shall declare our selues, not onely by wordes, but also by our deedes, that we are his true faithfull ones, and he shall take and auowe vs for his people, and shall gather vs in the end into the inheritance of the kingdome of heauen. *Esay, 66. 2.*

Now let vs cast our selues downe before the face of our good God, with acknowledging of our faulces, praying him that it will please him not to impute those we haue already committed, vnto vs: but that it will please him to reforme vs in such sort vnto himselfe, that we desire no other thing than to honour him, and to dedicate our selues vnto his seruice, to the end he may dwel among vs, and that our Lord Iesus Christ may reigne in vs both by his holy spirit & by his word, and so let vs say, Almighty God and heauenlie father, &c.

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The. 5. Sermon.

Deut. Chap. 5.

- 12 Keepe the Sabbaoth day to sanctifie it, as the Lord thy God hath commaunded thee.
13 Sixe dayes thou shalt labour, and shalt do all thy worke:
14 But the seuenth day is the Sabbaoth of the Lorde thy God, thou shalt not do any worke therein, thou, nor thy sonne, nor thy daughter, nor thy manservant, nor thy maide, nor thine oxe, nor thine asse, neither any of thy cattell, nor the straunger that is within thy gates, that thy manservant and thy maide, may rest as well as thou.



After that it hath bene spoken of the pure and sincere worship of God, of serving him, and glorifying his name, without vaine taking of it, either in othes, or other thinges, but reuerently, and to the honour of God: now here is mention made of the seruice of GOD, according to that he hath required in his law, touching the order he appointed for the exercise of the faithfull. As

the Sabbaoth day, or day of rest was in part a figure, to declare, that men could not rightly serue God but by mortifying all that which is of their owne nature, and afterward by dedicating themselves in such sort vnto him, as if they were wholly separated from the world. Secondly, the day of rest had this ceremonious vse, to cause the people to assemble together, to heare the lawe, & to call on the name of God, to offer their sacrifices, and to do all that which should concerne spirituall order and policie. We see then now in what sort mention is made of the Sabbaoth day. But this cannot be well & sufficiently vnderstoode without some plainer and more distinct handling: namely, except both these parties should particularly be intreated. We haue therfore first to note, that the Sabbaoth day was a shadowe vnder the law, vntill the comming of Christ, to signifie, that God will that men rest themselves from their owne workes. And this is that which

which I haue said in a worde, that we must mortifie our whole nature, if we will be confor[m]able to our God. And that this is so, S. Paule hath also declared. Yea besides, we haue sufficient testimonie hereof in the new testament. But it shall suffice to haue alledged him at this time, which speaketh more fully hereof: namely, to the Colossians: when he saith, That we haue the substance and the body of those thinges which were shadowed vnder the lawe. We haue it (saith he) in Christ. And therfore it was expedient, that the auncient fathers should be exercised in this hope, as well by the Sabbath day, as by other ceremonies. But since the thing is now giuen vs, we ought not to stay our selues on these shadowes. True it is, that the law is so abolished, that yet we ought to keepe the substance and truth thereof. As for the shadowes and figures, they are done away by the comming of Christ. If one demaund how the auncient fathers knew of this sense and meaning? Moses hath made declaration hereof, as it is sufficiently shewed in the booke of Exodus. For God, after he had published his law in the 20. Chap. he reuealeth it to Moses, and declareth to what ende this serueth, and saith, That he hath ordeined the Sabbath day, as a signe, that the people of Israel should be sanctified vnto him. This is (saith he) the marke of my sanctification, which I haue iustified among you. Now when the scripture speaketh of our being sanctified vnto God, it is to separate vs from all that which is contrarie to his worship and seruice. But where shall one finde such puritie? We are in the world, & we know that in the world there is nothing but perversenes and wickednes (as saith S. Iohn in his Canonickall epistle.) Yea men neede not goe forth of themselves to haue battell with God and his iustice. For all our senses and reason, and all our affections (as saith S. Paul to the Romanes) are enimies against God. When men loose the bzidle to their thoughts and imaginations, to their desires and lustes, then make they open battell with God. And we are not ignorant of that which is declared in the first of Genesis, That all that which man can thinke and imagine, is nothing but euill continually: and all that which man forgeeth in himselfe, & frameth in his owne shop, is vntoward and corrupt before God. So then we see well, that we cannot be sanctified before our God: that is to say, we cannot serue him in holines and purenes, being not yet separated from that uncleannes, and those defilings, which are contrarie thereto, & not hauing first

Col. 2. 17.

Exod. 20. 13.

17.

1. Iohn. 5. 19.

Rom. 8. 7.

Gen. 6. 5.

aboli.

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abolished al that which is of our own nature. It behoued then that this should be represented in a figure to the ancient fathers, for that Christ was not yet fullie reuealed vnto them. But at this day we haue in Iesus Christ the accomplishment & the performance of all thinges. In this wise s. Paul speaketh of the old man, vnderstanding by this word, al that which we haue of Adam, that it ought to die, & be cleane abolished: namely, not the nature of our body or of our soule, but the malice which is within vs, & the blindnes which maketh vs erre, the lustes & euil desires which are altogether rebellious to the iustice of God. It behoueth that all this, in as much as it is drawn frō Adam, be beaten down, & cleane taken away. And how is this done? This is not by our own industrie & labor, but Iesus Christ dying for vs, and to wipe out our sinnes, that they might be no more imputed vnto vs, hath gotten vnto vs also this prerogative, that by the vertue & power of his holy spirit, we might renounce the world & our selues in such sort, that our carnal affectiōs no more reigne in vs. And albeit they be full of rebellion, yet notwithstanding shall the Spirite of God beare rule ouer them, to repressse them, and to hold them backe as it were with a bridle. Therfore it is said, That we are raised with him: And S. Paule declareth the same also in the Chap. which I haue already recited to the Colossians. Now this was not yet manifested vnder the lawe. It behoued therfore that the fathers which lived in that time, should haue some aide herein, as they had the sacrifices, which nourished them in the hope of the death of Christ, to the end they should know, that their sinnes were purged by the blood of this Mediator. So had they also the Sabbaoth day for a testimonie & witnes, that the grace was obtained vs to mortifie our thoughts & affections, to the end that God might liue in vs by the vertue of his holy spirit. Now we haue some entrance to the vnderstanding of this which hath bene shortly touched: namely, that the Sabbaoth day was as a figure to represent this which in very deed hath bene accomplished at the cōming of our Lord Iesus Christ. And so let vs note that the Sabbaoth day extendeth it selfe to the whole seruice of God, to declare that men could not purelie & sincerely honour him, but by renouncing of themselves, and by being separated from the defilements of the world, & of the ir owne flesh. And for this cause the prophet Ezech. reproveth the Jewes that they kept not the Sabbaoth. For this is said vnto them as if they had in general brokē the whole law, & not without cause. For he which setteth at naught the Sabbaoth day, hath cast vnder foote all the seruice

of

Rom. 6. 6.

1. Cor. 15. 3.

Rom. 6. 4. 5.

Col. 2. 12.

Ezech. 20.
13. 16.

of God as much as in him is. And if the Sabbath day be not obserued, all the rest shalbe worth nothing, as is spoken to the prophet *Esay, 56. 3. 2.* *E. 6.* say, That men must bereaue themselves of their own proper vertues, that they must humble themselves: otherwise, that this is not the rest of the Lord, which is agreeable to him, or allowed of him. By this we perceiue, that it auaieth nothing to kepe the ceremonie only. For albeit the Jewes had well obserued the ceremonie, albeit they should haue assembled themselves together on the Sabbath day wout putting a finger to their household affaires, & yet in the meane time should nourish in themselves their wicked thoughts & affections, & after put them in practise: this would haue bene but a mere mocking of God, an abusing of his name, a defacing & peruerting of the whole order he had instituted, as he also reprocheth the. For the principal point was to haue respect to the truth of the figure: namely, to the spiritual seruice of God. And yet notwithstanding it behoued also, that the Jewes should kepe the ceremonie, which was commanded them. For God held them in this byrole, as not content that they should haue only the substance of things, but also the shadowes & figures of them, vntil the coming of Iesus Christ. Now hereby vnderstand that which S. Paule saith, That now we are not tied vnto this bondage of the annient fathers, to obserue in this sort the Sabbath day. For we must do this honor to our lord Iesus Christ, that we content our selues wth that which he hath brought to vs in his owne person, without reteining any longer that which was exterior & ceremonious vnder the law. Now the it is easie to gather how this obseruation pertaineth vnto vs at this day. Touching the ceremonie (as I haue said) it is past & done away. We must then come to the substance, that is, that to the end we may serue God well & sincerelie, we learne to withdraw our selues frō all our owne wils, & all our euil thoughtes & affections. And why? For otherwise whē we will serue God, we marre all. It behoueth therfore that all our own wisdom be laid aside, & that we heare God speake, not folowing our own wisdom & fantasies. Thus ye see the beginning & first step to the right obseruing of the Sabbath day, as we ought: namely, not to trust to that which we think & imagine to be good. For we must rest. And how rest? Forsooth we must abide stil & quiet. Our thoughts must not stir to wāder & deuise this & that. We must (I say) remain quiet in the obedience of our God. And when we shal be pricked & stirred by by our lustes, let vs call to minde that these are enmities against God, & that all our affections are wicked & rebellious. *Rom. 8. 7.*

We must then quietly rest in that behalfe, and yelde our selues ouer vnto God, to the end that he onely may worke in vs, that he may conduct and gouerne vs by his holy spirite. By this we see, that God hath omitted nothing, when he appointed the Sabbath day. For if it extend so farre as vnto his whole seruice, what is wanting vnto vs for a perfect doctrine of sanctimonie and holinesse? Seeing then we haue the holy ghost which presenteth vnto vs all that which is requisite, there is no further questio, but of walking holily in the obedience of our God. And how is this done? Verily, when with all reuerence and humilitie we receiue his holy worde, seeking to conforme our selues vnto his iustice. But because all that which is of our owne, is contrarie herevnto, we must begin at this end: namely, to renounce our selues. When this shalbe done, haue we not all that which is requisite for the seruice of God? But this is very hardly done, and therefore let vs take the more diligent heed to awaken and stirre vp our selues, when we heare that God commaundeth vs to obserue the Sabbath day, knowing that this is not in sporting our selues, but that we ought herein to vse force with our selues, considering that for all our life we shall haue well profited, if we come to obserue this day of rest, that is to wit, by renouncing all that which is of our owne, and by dedicating our selues wholly vnto our God. And by so much the more ought we to be inflamed to obserue spiritually this rest of the Lord, seeing we are franchised from this seruile subiection of the lawe, and that God hath geuen vnto vs a greater priuiledge, than vnto the auncient fathers: in as much as he is contented that we bee mortified in our olde man, to be renewed by his holy spirite, so that we are no more bound to the obseruing of that ceremonie which was so streighely kept vnder the lawe. Therefore when God handleth vs so louingly, this bindeth vs so much the more to haue respect vnto the principall, to the ende we may duely obserue it. And we may not alledge that the auncient fathers haue had the ceremonie to stirre them vp, and that this serued as a spurte to picke them forward, for we haue much more than the outward and exteriour signe: for our Lord Iesus Christ is appeared, that in him all this which hath bene figured vnder a shadow might be fulfilled. Therefore we are not to desire these smaller thinges which haue bene vnder the lawe. We see then how this which hath bene ordeined concerning the Sabbath day, is accomplished at this day touching the truth of the figure, wherof the fathers

fathers had a sight vnder a shadowe. And in deed wee must note, that this which was commaunded of the Sabbaoth day, is common & belonging vnto vs, as well as vnto them. For let vs take the lawe of God as it is in it selfe, and we shall haue a perpetuall rule of iustice, seeing it is most certeine, that vnder the ten commandements, God would geue a rule which should endure for euer. So let vs not thinke that this which Moses reciteth touching the Sabbaoth day, is superfluous, and not apperteyning to vs. Not that the figure yet abiderth, but we haue the truth thereof. See to this purpose why the Apostle *Heb. 4. 10.* applieth to the instruction of Christians, and of the new Church, this which is said of the Sabbaoth day. For he declareth that we ought to conforme our selues vnto our God, and that this is our full and perfect felicitie. So, forasmuch as the chiefe happinesse of man consisteth in this, that he was created to the image of God, what ought we now sihencc this image is defaced & blotted out by sinne, but to studie to renew and repaire it? See then how we ought to march on for ward to our perfection: namely, that in conforming our selues to our God, and to his will, we enquire and seeke after his workes, to the ende to endeouour to do the like. Let vs know therfore that at this day, to the end we may the better serue God, our durtie is, to bestowe all the paines we are able, to tread vnder our owne thoughts and affections, that God may reigne and beare rule in vs; that he may guide & gouerne vs by his holy spirite. And so all hypocrites may well maske and disguise themselves, they may well paint their doings, and shew faire countenances: yet neuerthelesse, as long as their wicked lusts shall be closed vp, and hid in their hearts, as long as they shall be full of enuie, of rancors, of ambition, of crueltie, or of deceit, it is certeine they shall doe nothing els but violate the Sabbaoth day, or day of rest. And therfore we may conclude, that they peruert all the seruice of God, according to that we haue alreadie alledged out of Ezechiel: and as it is also spoken hereof in Ieremie. And marke we why the ceremonie was so streight vnder the lawe. Thinke we that God euer tooke pleasure in the idlenesse of men? Certeine it is he hath not. And yet he punished as greuously him which brake the day of rest to labour therein, as if he had murdered a man. And why so? It seemeth that it is extreme crueltie, that for gathering of sickes on the Sabbaoth day a man must die, as if he did commit murder. *Num. 15. 32.* Yet the Lord condemneth him to death which gathered sickes in

Iere. 17. 21.

the Sabbath day . And why : Because that vnder this figure was comprehended the whole seruice of God . And see why in Ieremie it is said, that they haue carried burthens on the Sabbath day. And why : It seemeth that God stayeth himselfe to much on a trifling and chiloish thing, but he hath respect vnto this which was signified by the Sabbath day . And therefore when it was so neglected of the Jewes, this was as open sacriledge, whereby they did declare that the whole lawe was of small account amongst them. So then, to come to our selues , forasmuch as at this day we haue not this figure so precise, and so streight , but that God hath geuen vs a greater libertie, obtained vnto vs by the deatch and passion of our Lorde Iesus Christ , let vs learne with all diligence to bequest our selues vnto him, and to knowe (as I haue already touched) that how fairelie so euer we shall haue trauelled in all the rest, it shall bee to small purpose, except our affections bee helde bydeled , and that wee bestowe all our paines to renounce and take leaue of our lyses and desires in such sorte, that G O D alone may rule and gouerne vs, and that we may protest that we desire nothing els, but to rest and repose our selues on him. And see how God proposeth himselfe for an example. For he is not onelie content to commaund men to rest , but hee hath also shewed them the way hereto. For after hee had created the worlde, and all therein contained, he rested : not that hee was wearie or needed any rest, but this was to leade vs to beholde his workes, and that itayping our selues thereon, we might be fashioned vnto him . Will wee then obserue the spirituall rest : Euen as it is said, that hee ceased from all his workes . So must wee also bee quiet and still, leauing to doe that shall seeme good vnto vs , and which our owne nature desireth . If this example of G O D stirre vs not by, wee declare sufficiently, that wee seeke not to obey him, and by this meanes wee searche not after, in any respect, the true felicitie , but desire willingly to abide in our pouertie and wretchednesse . The souereigne goodnesse and chiefe felicitie of men (as I haue saide) is this, that they cleaue vnto their G O D . Beholde, our Lorde calleth vs to himselfe, and sheweth, that wee can haue no true and holie coniunction with him , but by resting our selues from our owne workes . So then, if wee bee still flitting in our fantasies , if wee labour hande and foote to put that in practise which

Gen. 2. 2.

which sh all seeme good vnto vs, it is certeine, this is as if we would breake the bondes which lincke G D D and vs together, and with- drawe our selues from him as much as in vs lieth. And by this may not a man see, that we desire nothing els, but to bee set forth as a prey vnto Sathan, who driueth vs on headlong, and maketh vs to wander, forasmuch as we remaine no longer vnder the garde and protection of our G D D: But what? Few there are, which consider of this aright. Wee see the libertie euerie man yealdeth vnto himselfe. When one warneth a man, that hee ought not to walke after his owne heartes lust: What? I knowe (will hee saie) howe I ought to rule my selfe. Verilie, a man knoweth not how to despise G D D in more open manner, than by such a rebellion. This is as much, as if wee would saie, that wee will not that G D D haue any superioritie ouer vs. It is true, men will not openly procest this, but the matter is so. For (as I haue already saide) there is no true worship, except wee hence take our beginning, to withdrawe our selues from our owne lustes and affections.

Now then, when men will bee so wise in their owne conceite, when they put such confidence in their owne witte and reason, when they geue themselves all libertie to doe what so euer seemeth them good, when they followe their owne affections and fanlies, when they will take no paine to repressse them: Nay, are grieued when any would daunte and tame them, it is a sure signe, they neuer knewe wherein consisteth the true worship of G D D, neuer vnderstoode the chiefe and principall pointe of the lawe. And so let vs note well, that when G D D alledgeth his owne example, it is to allure vs with all mildenesse and gentlenesse to the obseruation of the lawe, and keeping of this spirituall rest. And withall let vs note (as I haue already touched) that wee are wretched and miserable, when we are separated and remoued from him. And behold the bonde of our coniunction: namely, that drawing neere to his truth and religion, wee suffer our selues to bee guided and gouerned by him. Howe a man may demanda, for what cause the Iewes were commaunded to rest onely the seventh day: for wee ought not for one day in the weeke rencunce our lustes and affections, but wee must continue in that minde

all the time of our life. Briefly, the rest which the Lord commaundeth is perpetuall, and without any ceasing or intermission. How then is it, that he hath chosen one onely day in the weeke? It was to shewe, that when we shall haue applied all our studies to abandon our false opinions, our wicked concupiscences, all that which proceedeth from our peruerse and corrupt nature, that yet we cannot come fullie to this, vntill we be wholly ridde of our flesh. In deed, the faithfull ought their whole life time to obserue the Sabbath day, they ought to geue ouer their owne desires, forsake their owne workes, seeke to offer by themselves wholly to God in all humilitie, to order themselves after his will, they ought to continue in his obedience: (I say) wee must do so: or otherwise, all the seruice we shall do vnto God, is but feignednesse & hypocrisie: and as for him, he will disallow and reiect it. Neuer thelesse, we cannot acquite our selues wholly in this, to renounce our affections in such sorte, that there be no blame found in vs. Saint Paule glorifieth in this, that the world was crucified vnto him, and he vnto the world. Yet in the meane time, he ceaseth not to say, that the flesh fighteth with the spirite, and haue no agreement together: yea, he confesseth also in the seuenth to the Romanes, that he alwayes perceiued in himselfe this strife, that he did not the good which he would: that is to say, he accomplished it not with so seruent a desire, neither was he so resolved to walke according vnto God, but that he had alwayes many stoppes and hinderances to stay him in such sorte, that he seemed to halte, in stead of strong and vpright running. Sithence then it is so, let vs note, that not without cause God ordeined the seuenth day for the Sabbath day, signifying thereby, that we cannot neither in one day, neither in one moneth, come to this perfection of sanctimonie and holinesse which he requireth of vs. And why? Because that when we shall haue manfully fought against the lustes and affections of our flesh, against our euil thoughts and desires: yet shall there be alwayes a residue and remnant in vs, vntill we be fullie iopned and associated with our GOD, and that he hath gathered vs into his heauenlie kingdome. Vntill that time, there shall be alwayes some temptations in vs, there shall bee alwayes some troubles, some vquietnesse, we shall alwayes feele (I meane those which seek to please God) that we are yet subiect to many temptations, and that there remaine in our nature many prickles, by the which we are stirred vp and prouoked to this and to that.

And

Gal. 6. 14.

Rom. 7. 19.

And are not these so many lets to hinder the spirituall rest? If a man did repose himselfe and rest so in God as he should do: he should conceiue nothing in his fantasie which might turne him from the right way, he should haue in him no euill affections or desires. All these thinges should be farre from him. Therfore, when we conreiuie so many wicked fantasies, loe, Sathan commeth to assaile and to shake vs with so many disquietings. When we shall haue thought to doe well, there arise some thinges in our minde which tickle and flatter vs: and so albeit we hate that which is euill, yet by such temptations we are prouoked to pursue after, and to follow it. And by this a man may see, that it is no easie thing to be without all wicked concupiscences, and to cast them off, so that they beare no rule at all in vs. So then let vs continually follow this studie and desire of celebrating the spirituall rest of God, because we shall not come to the perfection thereof, vntill the end of our life. Now hereby we are admonished of two thinges: The one is, that we be in displeasure with our selues, and mourne perpetually for our sinnes. And although it seemeth that we haue bestowed great paine to make our selues obedient vnto G D D: yet let vs knowe that we are alwayes but in the way, and that we lacke much of accomplishing that which God commaundeth, and requireth of vs in the lawe. And this one thing may occasion vs to humble our selues, seeing that G D D shall alwayes finde in vs ouermuch to condemne vs for his seruice, and that this spirituall rest of ours commeth not neere by many degrees to that which he commaundeth. On the other side, hauing this occasion of humbling & bewailing our selues in true repentance, let vs knowe this for the second point, that we ought so much the more to be moued and pricked forward to make out further profite, when we may say, How now? It is true that God hath geuen me the grace that I desire to serue him. But how do I behaue my selfe herein? Alas, I am yet farre wide, & farre off from it. For when we perceiue this imperfection in vs, ought we not to enforce our selues forward in the seruice of God? So, detesting the euill and wickednesse which is in vs, let vs be pricked so much the more forward alwayes to profite in this rest, and let euery one call himselfe dailie to account for his going forward herein. We see then how G D D, hauing geuen vs occasion to humble our selues vnder his hand, all the time of our life, sheweth vs that we ought to be inflamed hereby to cor-

Rom. 7. 4.

rect the vices which are in vs, and to mortifie more and more the lustes and desires of our flethe. Therefore let vs knowe, that it is not sufficient, that our olde man be in part crucified, except we bee wholy buried with Iesus Christ (as Saint Paule speaketh in this seuenth of the Romanes which we haue alreadie alledged.) We see then what we haue to note touching the seuenth day, of which it is here spoken.

It remaineth now, that we speake of the second point, wherein we haue before in a worde said, that the Sabbath day was a ciuil order to exercise the faithfull in the seruice of God. For this day was appointed to assemble them together to heare the doctrine of the lawe preached, to receiue the sacramentes, to call on the name of God. And touching these pointes, it is common to vs with the auncient people of the Iewes. For although the figure is ceased, (I meane that whereof Saint Paule speaketh in the Epistle to the Colossians:) yet notwithstanding, this which apperteineth to ciuil order, abideth still, and hath his vse. And this policie what is it? It is to assemble our selues together in the name of God. True it is, this ought to be done euerie day, but for because of our infirmities, or rather slouthfulnesse, it was expedient that one day should bee chosen out. If we were so seruent in the loue of God as we should be, it should not neede to ordeine one onely day in the weeke, but all would both evening and morning assemble themselves together, to the ende wee might be edified more and more in the worde of God. And in deede this exercise were more than needfull for vs, considering that we are all so enclined vnto euill, that we neede not any thing to leade vs on further in wickednesse, and to loose the bridle more loose vnto vs. It is needefull then that we assemble our selues together on euerie day in the name of G D D. But what? We see that with much a doe men will assemble themselves together on the Sunday, and that many are to bee holden to this order by force and violence. Hauing then such an infirmity in vs, let vs knowe that this order was not prescribed onely vnto the Iewes, of obseruing one certeine day, in the which they should come together: but to vs also as common with them. But yet herewithall wee haue to note, that this is not all: and that this were a verie bare and naked thing, that our handes onely, and our feete should rest, and that nothing els should bee done. What must we then doe? Wee ought

ought to applie this rest to a more high and excellent thing: we ought to cease from those workes which might hinder the workes of **G D D**, lette vs from calling on of his name, stay vs from exercising of our selues in his holy woorde. If wee employ the Sunday to make good cheare, to spoite our selues, to goe to games and pastimes, shall **G D D** in this bee honoured? Is not this a mockerie? Is not this an unhallowing of his name? When our shoppe windowes are shutte in on the Sundate, when wee trauell not after the common order and fashion of men, this is to the ende wee shoulde haue more libertie and leasure to attende on that which **G D D** commaundeth, that is to wit, to bee taught by his woorde, to assemble our selues together, to make confession of our faith, to call on his name, to exercise our selues in the vse of the sacramentes. Loe then to what purpose this policie ought to serue vs.

But now let vs consider, whether they which call themselves Christians, acquite themselves in this point, as were requisite. A great parte of men thinke they haue the Sundaie the better to attende on their worldly affaires, and they reserue to themselves this day, as if they had no other to deliberate for the whole weeke to come. Nowe, if the bell shall ring to a Sermon, they thinke they haue no other thing to doe, but to thinke on their businesse, and to make their accounte of this, and of that. Others glutte themselves by riotting, and are shutte vp in their houses, because they dare not shew a manifest contempt of their duetie in the open streetes. So that the Sundaie is to them but a retreat, to withdrawe themselves from the Church and congregation of **G D D**. By this one may see, what affection wee haue towards all Christianitie, and the seruice of **G D D**, seeing that by this which was geuen vs for an aide and helpe to drawe neerer vnto **G D D**, wee take occasion to withdrawe our selues so much the further from him. And whither wander wee? Goe wee not so farre, as to recule and flee backe wholie from him? Is not this a diuelishe wickednesse of men? And yet this is so common, as it is pitie to beholde. And would to God we stood in neede to search for examples herein further off, and that they were more rare to be founde. But wee see how all is profaned and violated, that the most parte are nothing
care,

Maister Iohn Caluine,

carefull for the right vsage of this day , which was ordeined to the end that we should bee retired from all worlolie cares , and drawn backe from all other businesse, to yelde vp our selues vnto holie vnto **G D D** . Moreouer, let vs know that the Sunday is not ordeined for vs onely to come to the Sermon, but to the end we employ the rest of the time to laude and praise **G D D** . Note we this. For although he nourish vs euerie day: yet notwithstanding, we meditate not sufficientlie of the benefites he bestoweth on vs, to magnifie him in them . True it is, that this should be but a poore thing , if wee should consider of the benefites of **G D D** but on the Sunday . But on the other dayes, because we are occupied ouermuch about our worlolie affaires, we are not so geuen to God as in that day , which is altogether dedicated vnto this . The Sunday therefore ought to serue vs for a towre, to make vs mount on high to view the workes of God from a farre , when we are neither hindered nor occupied with any thing, but that we may applie all our senses, and our whole vnderstanding to reknowlege the gracious giftes and benefites which he hath bestowed on vs . And when we shall well haue practised this on the Sunday: namely, shall haue deeply considered of the workes of God , it is certeine, that all the rest of our time, we shall be geuen herevnto, and that this meditation shall so fashion and polish vs, that the Monday, and all the rest of the weeke , we shall be ledde to thanke our **G D D**, when so before hand we shall haue premeditated on his workes, to make our profite therein . But when the Sunday is spent not onely in games and pastimes full of vanitie , but in thinges which are altogether contrarie vnto God , that men thinke they haue not celebrated the Sunday, except God therein be by many and sundrie wayes offended : When men (I say) unhallowe in such sort this holie daie, which God hath instituted to leade vs vnto himselfe , is it any mervell if wee become brutishe and beaustlie in our doinges all the rest of the weeke ? What is to bee done then ? Let vs all knowe, that this is not sufficient, that we come to the Sermon on the Sunday, to receiue some good doctrine, and to call vppon the name of **G D D** : but wee must digest those thinges we heare and receiue , and applie all our senses to the better vnderstanding of those benefites which God bestoweth on vs, and that by this meane we bee so formed and fashioned to this thing, that the Monday and all the rest of the weeke beside, cost vs nothing,

nothing, to aspire and to come to our God: and that we neede but to call to minde, that whiche we shall haue learned before at good leasure: when our mindes be as it were vnwapped from all those thinges, which hinder vs to recount the woorkes of God. And this we haue to note touching the order wee are to obserue at this day, which is not in keeping the ceremonie so streightlie as it was obserued vnder the lawe. We haue no longer this figure. But this rest day is to assemble vs together, to the end that, according to our infirmitie, we bee better exercised to applie our selues to the seruice of God, and to haue this day wholie consecrated vnto him, to the ende we be drawen altogether from the world, and that this may serue vs the better, for the rest of our time, as we haue saide. And withall we must note, that this is not enough, that euerie one in particular and alone thinke on God, and call to minde his woorkes on the Sunday: but we must meete together one certeine day to make publike confession of our faith. It is true, that this ought to bee done euerie day (as we haue said:) but because of the rawnesse and slouth of men, it is behouefull to haue one speciall day, which may wholie be dedicated and appointed to this vse. I confesse well that we are not bound to the seuenth day (as indeed we obserue not the day which was commanded the Jewes, for this was the Saturday,) but to shew the libertie of Christians the day hath bene chaunged to the Sunday, forasmuch as Iesus Christ in his resurrection hath deliuered vs from the bondage of the lawe, & hath cancelled the bond therof. This was the cause, why this chaunge hath bene made in the day. But yet wee ought to obserue this order of policie, to haue some day in the weeke, be it one, or be it two, for this is left in the choice and libertie of Christians. But that the whole people may bee assembled, it is conuenient that one certeine day bee ordeined, to receiue the Sacramentes together in common, to haue the inuocation of the name of God, and to shew an vnitie and conoord in faith and religion. It sufficeth not then, that euerie one withdrawe himselfe into his owne house, either to reade the holy scripture, or to pray vnto God, but it behoueth wee come into the companie of the faithfull, and there declare the conorde and agreement we haue with the whole bodie of the Church, and celebrate in such wise this order, as the Lorde hath commaunded. But what? We may see here the unhallowing of the seruice of God. For as I haue already touched, are there not

many which will shewe them selues herein despitesfull vnto God, and that will be exempted from the common lawe and order: True it is, that they will happilie come fīue or sixe times in the yeare to the sermon. But what to doe: Euen to make a mockerie of God, and of all his doctrine. These are indeed in the number of those hogges, which came to defile the temple of God, and deserued rather to bee in stables: and better is were they held them selues in their stinking denes: to speake briefly, it were better that such knaues were altogether cut off from the Church of God, than to shewe them selues in the companie of the faithfull. But yet how many times come they among them: The bell shall ring long enough, before a man may espie them in any place, So then wee ought with more diligence to take heede to our selues, and quicken by our selues to make such a confession of our faith, that God may bee honored with one common accord among vs. Moreover, wee must abolish all superstitions. For wee see how among Papists men thinke to serue God by slouth and idlenes. This is not the manner, after which we ought to celebrate the Sabbath day: but to applie it to his right and lawefull vse, wee must knowe (as we haue aboue said) that our Lord requireth nothing else, but that this day bee employed to heare his word, to make our prayers in common, to make confession of our faith, and to vse the Sacramentes. See wherevnto wee are called. And yet wee see howe all hath bene corrupted & brought to better confusion in Poperie: for as they inuented dayes to honour their hee and shee Santes, and haue forged to them selues idols, so haue they thought they ought to serue them in all idlenesse. Now seeing the world is so corrupted, we ought so much the better to note this declaration of the Sabbath day, as is here touched by Moses. And withall let vs knowe to what end our Lord hath commaunded the auncient people to haue one day in the weeke to rest them selues. And at this day, vnderstanding how this outward ceremonie is abolished by the conuining of Christ, let vs geue our selues to the spirituall rest: that is, to dedicate our selues wholie vnto God, renouncing our owne desires and affections: and further let vs retaine the exteriour policie, as farre as it apperteineth vnto vs: namelie, to cease from our earthlie affaires, and all worlddie businesse, to attend the better on the meditation of the works of God, that wee may bee exercised to knowe the benefites he bestoweth on vs, and aboue all, that wee may bestow all our paines in acknowledging

knowledging his gracious fauour, whiche he offereth bailie in his Gospell, to bee confirmed and established more and more therein, & when we shall haue employed the Sunday to praise and magnifie the name of God, and to meditate on his workes, let vs shewe all the rest of the weeke how we haue profited herein.

Now let vs cast our selues downe before the face of our good God, with acknowledgng of our faults, praying that it will please him to make vs feele them better than wee haue done. And because wee can not in any respect serue him, vntill this wickednesse and perversnesse which is in vs be abolished: and because he hath shewen that we shall not cease to make warre against his iustice, as long as we shall lose the bride to our wicked thoughtes and concupiscences, pray we, that it will please this good God, by the power of his holy spirite, to geue vs this grace, to bee fullie conformed vnto him, which is dead and risen for vs, to the end he might mortifie and quicken vs, that wee may beare the markes of our Lord Iesus, euen in renouncing our selues, and ordering our whole life so to his will, that wee desire nothing, but to bee conformed to his iustice, to the end his lawe may bee accomplished in vs, as it is spirituall: and that wee bee reformed both in flesh and in spirite, to liue vnder his obedience. And forasmuch as wee so ofte returne vnto our selues, pray wee that it will please this good God to beare with vs in our infirmities, till his rest bee truely accomplished in vs, and that he hath gathered vs into his heauenlie kingdome. That it will please him to graunt

this grace, not onelie vnto vs, but to all

people and nations of

the earth, &c.

(G.)

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The

Maister Iohn Caluine,
The. 6. Sermon.

Dent. Chap. 5.

13 Sixe dayes thou shalt labour, and shalt doe all thy woorke:

14 But the seuenth day is the Sabbaoth of the Lord thy God, thou shalt not doe any woorke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide, nor thine oxe, nor thine asse, neither any of thy cattell, nor the straunger that is within thy gates, that thy man seruant and thy maide may rest as well as thou.

15 Remember that thou wast a seruant in the land of Aegypt, and that the Lorde thy God brought thee out thence with a mightie hand, and a stretched out arme: therefore the Lorde thy God commaunded thee to obserue the Sabbaoth day.



Handled yesterday, in what sorte, and to what end the commaundement of obseruing the Sabbaoth day was giuen to the Iewes. It was said in generall, that this was a figure of the spirituall rest, which the faithfull ought to keepe, the better to serue and wooshippe God. And seeing our Lord hath brought vs the full accomplishment of this, it hath bene said, that we must no longer rest

and stay our selues on this shadowe of the Lawe, but be content that our old man be crucified by the vertue of the death and passion of our Lord Iesus Christ, to the end wee may bee renewed in our mindes wholie to serue our God. Withall wee noted, that wee stand in neede of some order and policie amongst vs, and therefore it behoued that some certeine day should bee appointed to assemble vs together, to bee confirmed in the doctrine of God, and to make our profite therein euerie day, euen all the time of our life, that wee bee also exercised to call vppon his name, to make confession of our faith, and that the rest of this day bee spent in considering the benefites wee receiue at all times at the hand of God, to the end he bee the more glorified in them. And now haue we to note this whiche followeth in the text of

Moses.

Moses. Sixe dayes thou shalt labour, (saith the Lord.) This ought not to bee vnderstood, as if God commaunded vs hereby, preciselie to labour. Howbeit, it is true, that we are bozne to this, and wee knowe that God meaneth not wee should bee idle as long as wee liue in this world. For he hath giuen men hands and feete, force and strength, to this purpose. Yea, before sinne entered, it is saide that Adam was placed in the garden of Eden, to dress it, and keepe it. Albeit the labour and trauell which men are now enioyned, is a chastisement for sinne. For it is thus denounced them, In the sweate of thy face, thou shalt eate thy breade. This is a curse and malediction laide on mankind. For we are not worthe to enioy the condition whiche was giuen to our father Adam, that he might liue at pleasure without troubling or tormenting him self. But yet, before that sinne entred into the world, and that wee were in this sort condemned of God to this painfull & wearisome trauell, it was requisite, that men should exercise them selues with some labour. And why? Because this is contrarie to our nature, that we shoulde be as logges and blockes vnprofitable. So then it is verie certeine, that wee ought to applie our selues to some labour all the time of our life. But yet here in this place it is not simplie commaunded, that we trauell sixe dayes. For indeede there were other solemnities vnder the Lawe, besides the rest of the Sabbath. There were feastes, which might happen in the midst of the weeke: but because the number of them was small, beeing onely foure dayes in the yeare, there is no mention made of them, but onely of the Sabbath. Therefore, when it is said: Thou shalt labour sixe dayes, our Lord woulde hereby signifie vnto vs, that we ought not to complaine of yelding vnto him one certeine day, when he leaueth vnto vs sixe for one. As if he did say, Shall the cost and charge be great vnto you to choose one day which may be wholly geuen to my seruice, that you doe no other thing in it, but reade and exercise your selues in my lawe, or heare my doctrine whiche shalbe preached vnto you, a day to come to the Temple, to the end you may be there confirmed by the sacrifices which are there made, a day to call vppon my name, to declare and protest, that you are of the number and companie of my people? Dought this to bee grienous and burthensome vnto you, seeing you haue sixe dayes free, to traffike, and to doe your businesse in? When I vse such gentlenesse towarde you, that I demand but one day of seuen, is not this an ouergreat vnthankfulnesse on your part, if you

Maister Iohn Caluine,

you complaine of this time, as beeing euill employed, and if you bee such couetous & niggardlie wretches, as not to spare mee one seuenth part of the time: I haue giuen you your whole life. When soeuer the Sunne shineth vpon you, you ought to acknowledge my goodnesse, and how that I am a liberall Father towards you. For this Sunne, which I make to shine, is to giue you a meane to goe and walke by, to the end that euerie one may doe his businesse. And yet for all this, why is it, that I shall not haue one day among seuen, in which euerie one should withdraue him selfe from his labour and trauell, that you bee not wrapped in the cares of the world, and so haue no leasure to thinke vpon mee: Now then we see, that this sentence of trauelling sixe dayes is not placed as a commaundement, but is rather a permission, which God giueth, and that to reproch the vnthankfulness of men, if they obserue not the Sabbath day, and sanctifie it in such sorte, as we haue spoken thereof. And here hence we haue to gather a good and profitable admonition: namelie, that when wee are slowe to obey God, wee ought to consider of the benefites he bestoweth vpon vs. For this ought to make vs rest with a more feruent zeale in the practising of those things, which God commaundeth vs, when we shall well consider that he handleth vs not rigorously, neither presseth vs ouermuch. Loe our God might vse a straighter hyde if it pleased him, he might force vs to things so hard, that there were no meane nor way to set vs forward therein: but he considereth vs, and conducteth vs as a father would do his children. Whence then it is so, that he in such sorte beareth with vs, ought not we to bee stirred by so much the more to doe this which he commaundeth vs? So then, as often as the commaundementes of God are hard, or some so vnto vs, let vs knowe that he presseth vs not by many degrees, so much as he might. For we should bee tormented out of measure, if the Lord would vse the rigour of extremitie. Knowe we therefore, that he beareth with vs, and that he vseth here towards vs a more than fatherlie goodnesse. True it is, that the lawe of God is in it selfe impossible vnto vs, not onely to obserue it in most perfect manner: but when a man by his naturall vertue and strength will endeuour to acquite him selfe towards God, he shall not bee able to moue one finger, nor to haue one good thought to knowe how he ought to beginne: yea, so farre are wee from beeing meete and able to obey God, and to put in practise, that which is contained in his lawe, that

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all our thoughtes and affections are so manie enimities against *Rom. 8. 7.*
G D D. If men, by their owne power, could accomplish the lawe,
 it should haue bene saide vnto them, Trauell yee. But contrarie
 wise it, is said vnto them, Rest yee, to the end that **G D D** may
 worke. So then the lawe may well bee impossible touching vs,
 but yet it is possible for **G D D** to imprint it in our heartes, and to
 gouerne vs by his holy spirite, in such wise, that this yoke shall
 bee easie and sweete vnto vs, and that it shall haue no hardnesse
 in it to grieue and trouble vs. So then, when men shall haue
 well considered of this thing, they shalbe conuincd that God
 beareth with them as a father, whiche shoulde shewe him selfe
 pitifull towards his children. And therefore let vs take dili-
 gent heede wee be not vngratefull, but bee prouoked & allured to
 serue our **G D D**, so much the more, seeing he commaundeth vs
 not those thinges, whiche might seeme ouer bitter and painfull
 vnto vs, but hath a due regarde to our power and abilitie.
 Thus yee see what wee haue to note out of this place, where our
 Lorde declareth that he leaueth vnto men their commoditie. It
 is true (as it was yester day touched,) that wee ought to bee so
 spirituall, as euerie day to assemble our selues together to call on
 our **G D D**, that wee ought to mount vp to the heauenlie life, lea-
 uing all our worldlie affaires. But what? **G D D** seeth that we are
 enuironed and inclosed with our flesh, that we creepe and traile on
 the ground, that our infirmities ouer beare vs, in such sorte, that
 wee can not leade an Angelicall life. **G D D** therefore seeing
 such rawnesse and weaknesse in vs, hauing pitie, that we can not ac-
 quite our selues fullie in this whiche were our office and dutie to
 doe, he releaseth vs, and sheweth not the extremitie of his ri-
 gour, but saith, that he is content if wee dedicate one day vnto
 him, or if this day serue vs for all the rest of the weeke. And
 why? For (as I haue saide) he dealeth not extreamelie with vs,
 but considereth that we are ouer weake and fraile. Therefore, when
 he beareth with vs after this manner, and leaueth vnto vs our profits
 and commodities, so much more dissolute, wicked, and inexcusable
 are wee, if wee bee not inflamed to yealde our selues wholie vnto
 him. Nowe, it followeth immediatelie, that neither our man
 seruant, nor maide, nor oxe, nor asse, nor any of our cat-
 tell, shall labour on the Sabbaoth day, nor the straunger,
 which

Exod. 20. 13.
& 17.

which is within our gates. Touching the cattell, one might thinke it straunge, that God hath comprised them vnder the obseruation of this rest, seeing it is so high & heauenlie a mysterie, as it was yesterday entreated. And doeth such geare apperteine to oxen and to asses? God saith, I haue geuen you the Sabbaoth day to be a signe that I sanctifie you, and that I am your God, which reigneth in the midst of you. This is not belonging as common to all mortall men: For God graunteth not this grace to Paines and unfaithfull ones, to sanctifie them: he speaketh onely to the people which he chose for his inheritance, & which he adopted. Now, when the Sabbaoth day is a signe that God hath separated the faithfull of his Church from the rest of the world, why is this extended to oxen and to asses? But note we, that this is not done for the brute beasts sakes, but to the end that men shoulde haue a monument before their eyes, to be so much the more touched therewith. This commaundement then, is not applied to the beasts, whiche haue neither vnderstanding nor reason, but this is directed vnto men, which ought to make their profite of it. We see that the sacrifices were made of brute beasts, we see what furniture there was, what vessels of gold and siluer, and other like things: and when all these were hallowed, is it to be vnderstood that God put his spirit into these corruptible metalles, and into thinges which had no sense and feeling? Nay: but all this is belonging to the vse of men: as all creatures are made for our vse and behoofe. And God not only ministreth vnto vs in thinges appertaining to this present, fraile, and vrickle life, but he giueth them vnto vs as tokens of his grace, to be meanes & aydes to drawe vs vp on high to heauen. Therefore when God would that the oxen and the asses shoulde rest them selues this seuenth day, this is not that he maketh them partakers of this spirituall rest, whereof wee haue aboue entreated, but this was to the end the Jewes seing their stables closed vp, shuld be put in minde to say: How now? God setteth here before our eyes, this signe and sacrament visible euen in the brute beasts, and this is to the end that we on our part shoulde be the better kept and holden in his seruice: that wee shoulde knowe that this were to breake the whole lawe, if wee haue not regard vnto this which is the chiefe and principall point of all our life, namelie: that wee learne to renounce our selues, and followe not our owne lustes, reason, or wisdom: but that we suffer our God to rule and gouerne vs, and that wee bee as

dead

dead creatures, that he may liue in vs, and not followe our owne
 swinge, which is altogether corrupted. Thus it behoued the Jewes
 deeply to weigh, euen in the brute beastes, this visible signe, which
 was giuen to the end this might restraine them so much the more,
 and that they should bee admonished by this meane, to obserue the
 Sabbaoth day, with all reuerence. Withall we see, how in all times
 God handleth men according to their hardnesse, and that he hath
 prouided them of meete and conuenient remedies, forasmuch as
 they are not inclined of them selues, before he vniuersally toucheth them in this
 manner. And this is not onely for the Jewes, but for vs. Let vs ther-
 fore acknowledge the great goodnesse and mercie of our God, which
 forgetteth not nor omitteeth any thing of all that which might reme-
 die our vices. And withall let vs acknowledge the perversnesse which
 is in vs, that wee flatter not our selues, nor geue the bridle to our
 affections, sithence we haue neede to bee constrained, and that God
 geue vs many prickes with the spurre, as to dull and restie iades.
 And when God pricketh and spurreth vs in such sort, knowe we that
 it is not without good cause, but that he doth it, because we are so cro-
 ked and puerse to be ruled, because wee are so froward and rebel-
 lious. Let vs then beginne to displease our selues in all our lustes
 and affections, and learne to imprison our selues so farre, that no-
 thing hinder vs to follow the way which God would lead vs in. And
 although our nature alwayes resist, yet let vs enforce our selues to
 walke after his will, vntill we bee fullie ruled and ordered by our
 God. Loe what we haue to beare in minde vpon this place: besides
 that which shalbe by and by touched of man seruantes, and maide
 seruantes: namelie, that God putteth the Jewes in remembraunce
 that they were seruantes in the land of Egypt, and therefore that
 they ought with all gentlenesse, to entreate them, which are vnder
 their rule and authoritie. For he saith, Thy man seruant, & thy maid,
 shall rest them selues. And why? For thou wast sometime in bondage:
 the time hath bene thou couldest well haue wished that one had giuen
 thee some rest and release from thy labours. Thou oughtest then to
 vse such gentlenesse towardes them, which are vnder thy hand. But
 here it might seeme, that God hath ordeined the Sabbaoth day, not
 for a spirituall order, (as it hath bene aboue said:) but that it might
 serue as a meane vnto charitie. For he saith, If thou wert in bon-
 dage, wouldest thou not that one shoulde giue thee some release?

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Wouldest

Wouldest thou alwayes bee oppressed with labour and trauell?
Surely by thy good will thou wouldest not. It behoueth then that
thou beare also with others. Now this is not for the seruice of God,
but rather instituted for common charitie, whiche ought to bee ex-
tended toward our neighbours, howe euer in degree they be vnder-
linges vnto vs. But forasmuch as this commaundement is con-
teined in the first table of the lawe, it is certeine that this whiche
is here touched, is but as necessarie. I say the first table of the
lawe, for it is not without cause that God hath so diuided his lawe,
whiche he wrote in two stones. Might he not haue wrote them in
one stone, if he had would? Why then hath he made of them two seue-
rall partes? This is not without great reason. For in the lawe of
God there are two principall articles. The one concerneth our
dutie towardes him: the other our dutie we owe to our neighbours,
which line and are conuersant with vs. As our whole life, if we con-
sider well, ought hereunto to be referred. That is, that first in know-
ing we haue a God, to whom we are to liue, we walke in obedien-
ce: seeing we hold our life of him, we doe him homage and reuerence
therefore, seeing he hath created vs into a farre better hope, and hath
adopted vs for his children, we glorifie him for so great mercie and
goodnesse: seeing he hath redeemed vs by the blood of his sonne, we
become his, endeavoring to withdraw our selues from the defilements
of the world, to be vnto him liuelie and vnspotted sacrifices. we call
on him, hauing our recourse vnto him alone, we render him thanks
for all his benefites bestowed vpon vs. Wee see then the first point
of our life consisteth in the honour we ought to giue to our G O D.
Againe, seeing it pleaseth him further to proue our obedience, by
liuing with men in all vprightnesse, none be giuen to his priuate
profite, but that we seeke to serue to the commoditie one of an other,
that there be mutuall honestie betweene vs: so as wee abstaine not
onely from fraude, violence, and crueltie, but that our life be sober
and modest, that wee bee not dissolute, wicked, and brutish in our
liuing. And this is the second point of our life. Nowe seeing
it is so, that this commaundement of the Sabbath day is con-
teined in the first table: it followeth that it apperteineth to the
spirituall seruice of G O D, and that here is no question to bee
made of the charitie we owe vnto our neighbours. And why
then is this matter here treated of? It is asmuch as if our Lorde

do say, This day of rest, of some superaboundance and over-
 plus, shall serue you to this; that your men seruantes, and your
 maides, haue a release with you from their laboures. Not that
 this was the chiefe and principall end whereunto God tended,
 For this was not his principall meaning, that there shoulde bee
 one day in the weeke, in the whiche a man shoulde cease from
 his labours, to the end he might breath for that day, and not toile
 so continually, as to faint for wearinesse. This was not the cause
 which moued God to ordeine the Sabbath day, or day of rest: but
 it was to this end, that the faithfull should know they ought to liue so
 holily, as to rest from all their affections & desires, that God might
 wholie worke in them. For the rest, it serueth as a benefite of super-
 rogatio, as we say. Behold our Lord saith, Consider ye that sith you
 haue this warrant among you, that I sanctifie you, that you seeke to
 giue by your selues wholly vnto me. Yet, loe one thing which shall
 serue you further, and this is for your profite: namelie, that your fa-
 milie shall not toile, and ouerworke them selues continuallie. For
 there must be some rest for your men seruants, and your maides, and
 your cattell: you shall haue then this as of superabundance. Nowe
 therefore we see why here is expresse mention made, that the Iewes
 were seruantes in Egypt, & that it behoueth they haue some regard
 of them which are held as captiues and bondmen vnder their hands.
 For Moses speaking of men seruantes and maides, vnderstandeth it
 not after the common order and fashion among vs. For with them,
 the seruantes were slaues and bondmen, they burthened them,
 and held them vnder, as the oxen and the asses, they had so vile and
 barbarous a condition, as was pitie to behold. God then sheweth
 that the people of the Iewes obseruing the rest, shall receiue profite &
 commoditie by their familie. You ought to be so farre (saith he) from
 complaining of the time which I haue reserued vnto my selfe, that of
 seuen dayes there shoulde be one dedicated to my seruice: that if you
 be not ouer cruell & vnnmercifull, if you vse not tyrannie toward them
 which are vnder your authoritie, such a day would seeme conuenient
 vnto you to be chosen. For if you shoulde haue no other regard, but this
 policie: namelie, that in this day your seruantes shall haue some
 rest, this ought to leade you herevnto: but vnderstande you al-
 wayes, that I haue not ordeined it onely for your familie, but
 for this end, you might aduise your selues, considering of this

Matt. 6. 33.

which I haue shewed, that being separated from the vnfaithfull, you be vnto me a royall priest hood, that you desire nothing else but to serue mee in all brightness, and in a pure and sincere conscience. When you shall haue this consideration, then shall you knowe that this day shall further serue you for some earthlie profite and commoditie, albeit in the meane time, this is not that you ought to seeke after. To speake in a woord, our Lord in this place declareth vnto vs that which in like manner hath bene pronounced by Iesus Christ, that when wee shall seeke the kingdome of God, all other thinges shall be cast vpon vs. For we are of that minde, that if we endeouour to mount on high to the heauenlie life, and bestowe our studies herein, we shall die for hunger, and this shall be to turne vs from all profits and commodities. Briefly, the diuell cometh alwayes to perswade vs vnder this shadowe and wilnesse, that if wee employ our selues to the seruice of God, wee must needes die of famine, and that wee shall liue to bee pitied of others for our miserie, that we must needes quit our selues of the whole worlde. But of a trueth we can not serue God, except wee bee ridde of all our affections, and cast from vs these worldlie cares, which presse vs downe ouermuch. Yet nevertheless, wee must rest vpon this blessing which is promised vs: namelie, that if wee seeke after the kingdome of heauen, wee shall be blessed in these temporall and transitorie thinges, that our Lord will haue pitie vpon vs, and will giue vs all that which he knoweth to be needefull and conuenient for this present life: onelie, let vs but waite for from him those thinges whiche wee by our industrie and labour can not obtaine. That then is the thing whiche is declared vnto vs in this place. Now this sentence ought to serue vs as a picke to stir vs vp to follow that which God hath commaunded vs. For the cheefe thing which staieth vs from ruling and ordering our life to the obedience of God, is this, that being to much wedded to our selues, wee thinke this shall be against our profite, and we will alwayes prouide, howsoeuer the case stands, for our commodities, in those thinges which appertaine vnto the world. Behold how men can not followe God, but rather forsake him, and doe cleane backward from his lawe: for that they thinke, if they serue God, they shall neuer thrive. Now this is so wicked an vnthankfulnesse, that it serueth to aggravate an hundred times more our rebellion. What must we then doe? Let vs note well, that we shall not be able to serue God with a frank

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and free courage, except wee bee resolved, that he prouideth for our whole life, and that he will not forgette vs, as it is spoken in the person of Iosue. For the Apostle in the Epistle to the Hebrews applieth this doctrine to all the faithfull. *Iosue. 1. 9. Heb. 13. 5.* Yea, to drawe them from ouermuch care and carking, he saith, Thy God will not faile thee, he will not forget thee. So if once we can be perswaded that God watcheth ouer vs, & that he will liberally prouide for our necessities, it is certaine we shall not bee so busied in our earthlie affections, wee shall not bee so easilie turned from seruing of **G D D**, we shall not be hindered to meditate and thinke on the heauenlie life, we shall so passe through this world, as to vse the creatures thereof, as if we vsed them not, because wee know alwayes, that we ought to make our race further. Loe, in summe, what we haue to beare in mind of this doctrine, wherein our Lord sheweth, that albeit this which he commaundeth of obseruing the Sabbath day bee spirituall: yet notwithstanding, that men shall perceiue herein their gaine and profite, that God will blesse them, when they shall haue a respect vnto him, and shall not ouer busilie & gredilie seeke after that which belongeth to their temporall and earthlie commodities. Now withall we are warned, that if any beare rule ouer others, they ought not to despise their neighbours, although they be inferiour to them. And this extendeth it selfe verie farre. For we ought not onely to expound it of men seruantes, and of maides: but of the poore, of them which are neither in authoritie, credite, nor estimation: of all subiectes, of them whiche in the eye of the world are not worthe to be compared with vs. For wee see what the pride of men is, although wee haue no occasion to aduaunce our selues aboue others, yet euerie one will desire, and seeke after some preeminence and superiortie. Seeing then there is such an haucines in vs, that euerie one wisheth to be lifted aboue his neighbours: yea, though he haue nothing in him why he should bee aduanced, to what outrage will we growe when we be exalted: Behold them which are in the seate of iustice, they would beare them selues in hand, that the worlde were created onely for them, if God held them not backe by his spirit, and shewed them, that they ought not to oppresse them whiche are vnder their charge: but rather that it belongeth vnto them to execute the office of fathers, to hold their neighbours as their children: and that forasmuch as **G D D** hath so highlie honoured them, they ought to walke in so much the

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greater humilitie. They which preach the woord of **G D**, and haue charge to guide and conduct others, if they thinke they ought to bee exempted out of the common ranke, and despise others, woe come to them. For it were better they brake their necke going by into the pulpit, if they take not paines them selues, first to walke after God, and to liue peaceably with their neighbours, and to shewe that they are sheepe of the flocke of our Lorde Iesus Christ. Nowe, for all this it is true, that the rich may well bee serued of the poozer sort, and when a man hireth men seruantes and maides for his monie, he will not set his seruant aboue him selfe at the table, he will not haue him lie in the same bedde with him. Yet notwithstanding, though he haue some superiortie ouer him, yet ought we alwayes to beare in minde this point, that we are vnited together as it were in one flesh, and that we are all formed to the image of God. If we consider that they, which are descended from the race of Adam, bee our flesh and our bone, this ought to frame vs to all gentlenesse, although wee are as brute and sauage beastes one set against an other. When the Prophete **Esaie** would put men in minde of their base estate, to induce them to relieue their pooze brethren, he saith: Thou shalt not despise thine owne flesh. See where I ought to biewe, and beholde my selfe as in a looking glasse: namelie, in as many creatures as are in the world. Marke wee this for one point. But yet there remaineth moze, that is, that the image of God is imprinted in all men. Then I despise not onely mine owne flesh: when I shall oppresse any one, but I violate the image of God as much as lieth in me. So then let vs diligently note, that God would in this place declare vnto them which are in authoritie, and credit, to them which are rich, and to such as bee in some degree of honour aboue others, that they ought not to abuse those whiche are vnder their handes, that they ought not to trouble and torment them aboue measure, that they ought alwayes to thinke on this, that wee are all descended from the line of Adam, that wee haue one common nature, that the image of **G D** is imprinted in vs all. Loe, what wee haue to note, and aboue all other thinges to beare in minde, seeing Iesus Christ is descended hither belowe to bee made of no reputation, to condemne our pride and loftenesse, and to shewe vs, that there is no way to serue **G D** but in humilitie, and that
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Esaie. 58.7.

he hath made vs all members of his bodie, as well seruantes, as those whiche are maisters and superiours, shewing that there is no difference, when the question is of comming vnto G D D, and hauing respecte vnto him, and his seruice. Wee must therefore bee folowers of him. And because wee are all, both small and great, members of his bodie, and that he is our head, there is greate reason, that euerie one applie him selfe to his neighbours. And sithence G D D hath declared him selfe our father, in moze familiar wise than he did vnto them whiche liued vnder the Lawe, let vs bee so much the moze perswaded to mainteine a fraternitie and brotherhood among vs. And this haue wee further to beare in minde vppon this place. There resteth yet one point to be obserued touching this, that G D D hath ordeined a memoriale and remembraunce to the Iewes, that they were sometimes in Egypt as poore slaues and bondmen. Nowe wee knowe, that in that place they were euill and cruellie handled. But for that, they then sighed and cried vnto God, and he heard them, for that they then desired to bee borne withall, and to bee released from some of their miserie, G D D sheweth that they ought also to doe the like. And this containeth a good and profitable doctrine: namelie, that when we looke vnto our selues, we may the better bee induced to acquite our selues of our dutie: and contrarie wise, when wee become cruell towards our neighbours, this is because wee are beecome drunken with our owne ease, and consider not the pouertie and miserie wee haue bene in, or happilie may come vnto. He whiche hath bene hungrie and thirstie, in such sorte, that he hath desired that some one woulde succour him in his necessitie, when he seeth a poore man, and thinketh: Well, I haue bene in the like necessitie, when I could haue bene willing to bee aided and relieved: yea, me thought some should haue had pitie on mee to succour me: he (I say) which thinketh of these thinges, when hee seeth a poore man in neede, shall he not haue his hearte mollified and softened? But what? When wee are at our ease, there is no talke of remembryng our neede and pouertie, but rather we imagine and suppose, that we are herein exempted, and not to bee numbered in the common arate of men. And that is the cause why wee forgette our selues, and take no pitie and compassion vppon our neighbours in any miserie

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miserie they suffer. With so much greater heede then wee ought to beare in minde this place, wherein the Lord seeing vs so blinde, so giuen to the loue of our selues, so well contented to be plunged in our owne delights & pleasures, so carelesse of them which endure penurie, and are in necessitie, expostulateth with vs in this wise: And what are you? Haue you neuer bene in any necessitie? And when you overflowe your bankes in your wicked dealinges against them, haue you no care to thinke: Behold, these creatures are formed to the image of God, if we committe any outrage against them, shall God take pitie of vs? Let vs then practise this doctrine in our whole life: and as often as we shall see any oppressed with miserie, let vs remember to say, Goe to, haue not I bene in necessitie aswell as they? And if now I were in the same estate, would I not desire to bee succoured? Seeing then it is so, ought wee to exempt our selues out of such a condition? At least let vs doe to an other as wee would that one should doe vnto vs: for nature hath taught vs this, and wee neede not to goe to schole to learne it. There shall neede then no other euidence to condemne vs, than this whiche our Lorde hath already shewen vs by experience. When wee shall beare in minde to commen thus with our owne heartes, without all doubt wee shalbe touched with some pitie to helpe them whiche stand in neede and necessitie: and that we shalbe moued to compassion, seeing them endure miserie: so that if wee haue the power and abilitie to succour and relieue them, euerie one of vs will employ him selfe herein. Wee see then what wee haue to note vpon this place, when it is said, Thou wast a straunger in the land of Egypt: It behoueth therefore that now thou also ease them whiche are vnder thy hande: for when thou wast a seruant, thou couldest haue bene verie willing that one should haue borne with thee, and released thee of some part of thy miserie. But now we let vs come vnto them which were not of the people of God, but did onely traffike, and had entercourse of merchandize among them. **G D D** willeth that they also aswell obserue the rest: and yet they were not sanctified of **G D D**, and this signe could not apperteine vnto them (as wee haue already said.) It seemeth then that **G D D** vnalloweth the sacrament, when he communicateth it vnto the vnfaithfull, and those which were not circumcised, to beare the marke and signe of the couenaunt, to them whiche had
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neither the lawe nor the promises. But we are to obserue, that this which God speaketh here of straungers, extendeth it selfe onely, and belongeth vnto this people which he had chosen and adopted. For we know that if things contrarie to the seruice of God bee permitted, although one shall happily saie, These which offende, are not of our societie and companie, we shall notwithstanding be induced by their euill examples to follow them. If the straungers had bene permitted to labour among the people of the Iewes, what might haue happened hereby: The Iewes would haue had dealings with them, and so haue defiled themselues: they would haue made small difference betwene this day & others. For when examples are set before our eyes, we are easilie led away to that which is euill. And albeit there should be no great occasion of turning vs aside, yet is our nature so inclined vnto euill, that we are easily induced herebynto. And how would we resist them when we should be altogether drawen forward into wickednesse: Thus if libertie should haue bene permitted vnto strangers to labour, and to doe their businesse among the people of Israel, they would soone haue bene corrupted, euerie one would haue dispensed with himselfe for this libertie to violate the Sabbath day, utterly neglecting the obseruation thereof. So then, to the end all such occasion of transgressing against this rest, might bee remoued, and that this day might bee obserued with greater reuerence, as God willed that the beastes and cattell should rest: so commaundeth he that the strangers do the like. Now this ought to serue for our instruction. For it is to teach vs, that vices ought not to be tolerated among those which make profession of Christianitie, but that men ought to punish the offenders: yea, though they be but strangers and wayfaring men. As how? When blasphemies are condemned among vs, if a man heare a stranger to blaspheme, to make a scoorne of God, and yet hee suffer him and dissemble the matter, is not this to suffer a stinking soze to fester, to the corrupting and rotting of all the rest? See I say, what is done when blasphemers shall be so borne withall, when they shall haue their flore and full saile in their wickednesse, and that men will not repress them, albeit they be so open and manifest, that men may heare and see them. But it is to euident, that we are so farre from punishing the blasphemies of them as they deserue, which are not of our religion: that it is to be seene how we suffer them in those, which are together among vs, & make profession of Christianitie. And this

is to our greater confusion. For when we suffer among vs either Papistes or Iewes, or other like (as at this day the world is full stuffed with contemners of God) when we suffer them (I say) to rattle on the doctrine of the Gospell, and to blaspheme the name of God, shall we not bryede by so dangerous a disease, as after shor't time shalbe incurable and past all remedie? If we suffer wicked and dissolute straungers to make here an open sale of their outrages and dissolute behaviours, must it not needes be that we bee drawen with them into the like wickednesse, and so be altogether corrupted? So then let vs diligently note, that God will haue his people exercised in such puritie, that not onely they which make profession of being Christians absteyne, and keepe them selues from euill, but also that they suffer not, as farre as shall lie in them, others among them, to liue inordinate. For we must remember that the earth is, as it were unhallowed and defiled, when the seruice of God is defiled, and his holie name dishonored: the earth (I say) in the which by his pleasure we dwell, is defiled and accursed, or at least is nothing beholding vnto vs, if it be not. So then when God hath giuen this priuilege to his children, that they may remoue all idolatrie out of the land wherein they dwell, without all doubt if they doe it not, they shall prouoke the anger of God, and his vengeance vpon them selues. If now wee would permit, that the abominations of Poperie shuld be mingled among vs, if by some speciall priuiledge one would graunt a masse to obstinate Papistes, which would liue here, if one would yeald them some corner of the land to committe their idolatries and superstitions therein, can it be, but we should drawe on vs the wrath and anger of God, & kindle the fire of his vengeance against vs? And why? Sicehence God hath giuen to them which haue the sword of iustice in their hand and the administration thereof, seing that he hath giuen them (I say) all power and authoritie to chase, and put away from out of the land all idolatries, and infections of Papistrie, certeinly if they allowe and mainteine them, this shalbe euen to drawe God away, that he dwell not, nor beare rule among them. So then let vs note, that not without great cause our Lorde woulde, that the straungers whiche dwell among the people of Israel, although they were of an other faith and religion, should be constrained to obserue the seuenth day. Not for any cause touching them selues, or for their instruction. For they were not capable hereof, but because they should not bee an occasion

cation of offence to draw the people into sinne, and because the seruice
 of God should not be blotted, and that the land which he had giuen
 to his seruant Abraham for an inheritance, might be wholie dedica-
 ted vnto him. We are therefore hereby warned, not only to sanctifie
 our selues by Gods worde, but also not to suffer any disordr among
 vs, but that all such thinges be remoued cleane away. Now further
 note, that when our Lord wil that we haue such a zeale to mainteine
 his seruice, that euen they which professe not themselves to bee of the
 Church, should be constrained to order & conforme themselves to vs
 when they liue in our companie, that we shal want all excuse, if we on
 our part be not wholie geuen vnto him, & be as mirrors & spectacles
 to draw & allure the vnfaithfull, & to win them vnto God. For if we,
 when they shall erre, wil reprehend them, & in the meane while they
 may perceiue the like or greater vices in vs, shall they not haue in it
 occasion to mocke & despise all our admonitions? So then, seeing it
 hath bene commanded, not to permit strangers to do things contrarie
 to the seruice of God, let vs know that we are in double maner com-
 manded to walk warilie & in all carefulnes, & in such humilitie & so-
 brietie, that strangers may be compelled & forced to confesse, that our
 chief desire is willingly & vnfeignedly to honoz God, & that we canoe
 suffer any reprochfullie to abuse his maiestie. Thus ye see what we
 haue to beare in minde vpon this place, which we ought at this day
 with all diligence to obserue, albeit it be precisely geuen in comman-
 dement to the Jewes: for in substance & truth it belongeth vnto vs.
 For as in old time our lord brought this people out of Egypt: so at
 this day hath he drawen vs out of the gulle of hell, & hath deliuered vs
 from eternal death, & from those deepe and darke dungeons wherein
 we were plunged, to bring vs into his heauenlie kingdome, hauing
 redeemed and purchased vs to himselfe by the bloud of his welbelo-
 ued sonne our Lord Iesus Christ. Now let vs cast our selues downe
 before the face of our good God with acknowledging our faults, prai-
 ing him to make vs feelee them better than we haue done, that labou-
 ring to reforme our selues more and more to his iustice, we fight daily
 against the lustes and desires of our flesh, and continue so long in this
 combate, vntill he hath fullie freed vs from it, and reformed vs vnto
 his image, in the which we were first created. That hee will graunt
 this grace not only to vs, but to al people and nations of the earth, &c.

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The. 7. Sermon, wherein it is
entreated of the second Table.

Deut. Chap. 5.

¶ 6 Honour thy father and thy mother, as the Lorde thy God hath commaunded thee, that thy dayes may bee prolonged, and that it may be well with thee in the land which the Lorde thy God geueth thee.



We are now come vnto the second Table of the lawe, wherein God sheweth vs, how we ought all to liue here together. For (as it hath bene aboue touched) there are two principall thinges required in our life. The one, that wee serue God purelie and sincerelie: The other, that we liue with men in all integritie and vprightnesse, rendring vnto euerie one that which apperteineth and belongeth vnto him. Now as the honour of God is moze excellent than all that which concerneth men, so it behoued that in the first and principall place, the rule of honouring God, as we ought, should be geuen. And this is handled & dispatched in the first Table. Here then God beginneth to declare vnto vs, in what sort our life ought to be ordered, if we wil applie our selues vnto the dutie we owe vnto men. Now we haue also declared, that God requireth no honour of vs for any neede he hath of it, or for any profite it bringeth vnto him, but it is for our welfare and saluation, that he requireth it. So then he will proue our obedience, and the loue we beare him, when he commaundeth vs to walke in all equitie and vprightnesse with our neighbours, and that we liue together in such concord and fellowship, that any one bee not geuen vnto himselfe, but that we communicate together, and that euerie one according to his abilitie and power to do well, employ and force himselfe therevnto. This say I, is the prooffe which God maketh, to knowe whether we worship him vnfeignedly and from our heart. For we might make many faire countenances, and vse great cere-

ceremonies, but God shall not content himselfe with it. And this is the cause why our Lord Iesus Christ saith, that the principall point of the law is iustice, iudgement, by rightnesse, faith, which worde importeth here fidelitie or faithfulness. Therefore when we liue with men without hyppocrisie and dissimulation, when we are not geuen to our subtile sleighthes, nor malicious practises, wee studie to minister vnto, and to serue euerie one in his commoditie: we mainteine right, & resist wrong as much as lieth in vs: loe the chiefe and principal part of the lawe. Not that the seruice of God ought in the meane while to be forgotten, or that it is of lesse importance, but because it is vnpossible, that men acquite themselves in their duetie toward their neighbours, except they be led hereto by the feare of God. Now let vs handle this commaundement last recited, which concerneth the honouring of father and mother. And here, although expresse mention be made of the father and the mother, there is no doubt but **G O D** meant to deliuer a generall doctrine, of hauing all superiortie in honour. For graunt we, which must needes be confessed, that the lawe containeth a perfect rule of doctrine, wherein nothing is wanting: and this which we haue said, must needes be so. For if it hath not touched any thing of the duetie we owe to other superiours, as princes and magistrates, and those which haue the sword of iustice: if it hath deliuered nothing concerning maisters, it should haue some default in it. Therefore we must conclude, that God hath commaunded that all they which are in any degree of honour and authoritie be honoured and obeyed. Moreover, seeing all preeminence and superiortie cometh from God, and that this order is established and appointed by him, without the which the world could not stande: what might be thought if God made no account of this, when he gaue forth a certaine forme of lining well, and in all holinesse? Neither ought we to account it straunge, that vnder one speciall kind of obedience to be yelded to all superiours, the whole is comprised. For we haue already touched, how this ought to be obserued in the law, and we shall see it more plainlie hereafter. And this was not done, because God could speake in no other manner, but for our better profite and instruction. For we know, that albeit men desire to seeme subtile and sharpe witted, yet cease they not alwayes to couer themselves with the buckler of ignorance. If we might espie that the law of God presseth vs ouer soze, we would feigne haue some excuse to exempt our selues from the

subiection of it. And if the lawe of God were not apt and conuenient to instruct the rude and ignorant, many would alledge that they are no great Clerkes, that they neuer went to schoole. It should seeme then, that the law of God might not bind them. But when we see that God abaseth himselfe to our rudenesse, and that he speaketh grosselie according to our capacitie, this taketh from vs all excuse, this remo- ueth all pretences whatsoeuer: and euerie one is bound to order him selfe aright, and we all must confesse, that there is nothing which hin- dereth vs from doing our duties, but that we be rebellious against God, and will not beare his poke. Lo, why vnder one kind God com- prehenderth the whole, that he might instruct & traine vs by like yong children, whiche are not capable nor apt to be taught after some ab- solute and perfect maner. This therfore is the true and naturall sense of the place, as we shall see hereafter. For as God deliuered the ten commaundementes of wordes, as he calleth them, so he annexed also the exposition of them, to the end nothing might be obscure, and that men might not doubt or dispute of that which they had vnderstoode. We see then that God hath fullie declared himselfe, and shewed that not onely his will is we obey father and mother, but all superiours without exception. And let vs note that God speaketh here of honou- ring fathers and mothers, because he would draw and allure vs by such meanes as were most conuenient and agreeing with our na- ture. We knowe that there is such pride in men, that willinglie they bende not the necke to bee subiect to others. Euerie one thin- keth he ought to bee a maister. How euer it be, it is hard for men to liue vnder, vntill God order them to this humilitie, to submit them- selues in all simplicitie of obedience vnto them, which haue any au- thoritie ouer them. God then seeing nothing more contrarie vnto our nature than subiection, that he might winne and allure vs here- vnto after a most milde and louing maner, nameth in this comman- dement of obedience, the father and the mother. Now this is an ex- ceptable thing, and contrarie to all nature, if the childe forget his du- tie towards them, by whom he is come into this world, and by whom he hath bene nourished and sustained. Therefore, when the childe knoweth not his father and mother, he is taken for a monster, euerie one holdeth him for execrable and accursed. And why? Though GOD saith no- thing hereof, though wee had no holy Scripture to this purpose, though no man preached this vnto vs, nature hath al-
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readie taught vs, that this duetie which the child oweth to the father & the mother, without detestable wickednesse cannot be broken off. We see then the intent and meaning of our **GOD**: namelie, that in proposing vnto vs the termes of father and mother, he might winne vs to himselfe, that we might not bee as wilde and vntamed horses, to drawe backe, but should in all gentlenesse come vnto him, to receiue the subiection which he laieth vpon vs. And forasmuch as all authoritie which men haue, proceedeth from him (I speake of that which is according to lawfull gouernment) let vs giue all diligence to yelde him the honour which is due vnto him, and let euerie one in his order obey them which haue superiortie ouer him, let euerie one consider of his estate and condition, let children honour their father and mother, let all the people honour them which sit in the seate of iustice, let seruantes doe the like towards their maisters. Brieflie, let there bee an harmonie and consent of agreeing in duetie among vs, according to the order our **Lorde** hath appointed, which ought to be inuiolable. Moreouer, when here is mention made of honouring, this is not that children onely vse some courteous embracing of their fathers and mothers, that they put off their hatte before them, bend the knee vnto them: **GOD** staieyth not himselfe on this, but the honor he requireth, importe much more: namelie, that children follow the counsell of their fathers and mothers, that they leaue themselves to bee gouerned by them, that they bestowe all paine to discharge themselves of their duetie towards them: byiesly, that the child knowe hee is not at his owne libertie as long as hee hath father and mother. We see in effect what **GOD** meant by this word of honour. To proue this to be so, can we haue a better and more faithfull expositor of the law, than the holy ghost, which speaketh by the mouth of **Moses**, and of all the **Prophetes**: and namelie, by **Saint Paule**: For we shall see hereafter, that **GOD** hath declared the summarie and contentes of this sentence: namelie, that it sufficeth not that the children yelde some reuerence to their fathers and mothers with cappe and knee, but that they bee subiect vnto them, and emploie themselves to serue and obey them, as much as they shall be able. And **Saint Paule** alledgeth not this, to exhort vs to some ceremonie of duetie, but hee saith: Let the children bee subiect to their fathers and mothers, where purpose-
 lie he placeth this worde of subiection. So then wee see, what this
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1. Tim. 3. 4.

importeth, and what is the naturall sense and meaning of the place. Now returne we to that which we haue shortly touched, to make our profite thereby, and to gather thence some doctrine and instruction, which may be for our commoditie. First of all then, let children know, that seeing God hath geuen them fathers and mothers, it is great reason they obey them, or otherwise they shew, that they are contemners of **G D D**. And this rebellion they make, is not raised against men, nor against creatures: but this is as much as if the maiestie of God and his glorie were troden vnder foote. It is said, that we haue but one father which is in heauen, to speake properlie: and this is not vnderstood concerning the soules onely, but touching the bodies also of men. This honour then is proper to God alone, to be called father, neither can it agree vnto men, but so farre as it pleaseth him to communicate this name vnto them. Now seeing this title of father is as a marke which God hath imprinted in men, we see, that if children make no account of fathers and mothers, they do wrong and iniurie vnto God. As much is to bee said of them which obey not their princes and magistrates. Of seruants likewise which would all degrees were confounded, and that they might beare rule without all order. And see why the Ethnikes and Paines have applied this worde of Pietie or Godlinesse, to the honour which we geue to fathers & mothers, and to all them which are in authoritie ouer vs. Pietie or godlinesse, to speake properlie, is the reuerence which wee owe vnto **G D D**. But the Paines, albeit they were poore blinde wretches, knew that God will not be serued only in his owne maiestie. but then also, when we obey those which beare rule and exercise authoritie ouer vs. In summe, he will proue our obedience in this behalfe. And therefore, seeing parentes and magistrates are lieutenantes of God, and all those which haue any maister ship represent his person: it is certeine, that if one sette them at naught, it is as muche as if hee declared that hee will not obey **G D D**. A man may make some faire protestation to the contrarie, but the thing notwithstanding is so for all that. If the poore vnfaithfull and unbeeleeuing ones knew this, and that **G D D** left vnto them such an affection, what excuse shall there be left for vs, if we vnderstand it not much better? When we heare that all parentage or fatherhoode proceedeth from God (as Saint Paule pronounceth) and that by this vnion of Iesus Christ, we are put in minde hereof, haue we not a more expresse and

Math. 23. 9.

Ephes. 3. 15.

manifest

manifest declaration of it: Must the Painings be yet our doctors and teachers? But when they which name themselves Christians shall here bee ouerblinde, or shall stoppe by their eares not to heare and knowe that which God hath declared by poore ignorant wretches, woe be vnto them: for their condemnation is so much more horrible and grievous. Let vs therefore briefly note, that we cannot liue here together beeneath, except this order which God hath ordeined bee holilie kept and obserued: namely, except those which haue superiority bee had in honour, bee had in estimation, and be obeyed. For without this, there shall be an horrible confusion. All they then which cannot submit themselves vnto Magistrates, they which are rebellious to fathers and to mothers, they which cannot beare the yoke of Paisters and Mistresses, declare sufficiently, that (as much as in them lieth) they peruert and ouerthrowe all order of nature, that they mingle and confound the heauens with the earth, as wee say. For beholde the onely meane by which God would mainteine and preserue mankind. Let vs adde further to that we haue said, the consideration of this which is elsewhere mentioned, that when God sendeth Magistrates and Princes, he bringeth the feare of them, not onlie vpon men, but also on brute beastes. For so speaketh he hereof in Daniel: and of this we may gather that they which lift themselves *Dan. 38.* by against the rule of gouernment appointed by God, are worse than the brute beastes, & deserue to be sent to such a scholl as theirs. For our Lorde, to make men ashamed which are reasonable creatures, saith: That the feare of Princes & Magistrates ought to be extended euen to the brute beastes. May not a man then see that the diuell possesseth also them which cannot order themselves in all modestie to the subiection which God hath established, & without the which it must needs be that all come to ruine & confusion in this world, as we haue already declared? Yes. And therefore if we feeble and perceiue in our selues such an haughtinesse as maketh vs worse subiects to them which beare rule ouer vs, let vs fight against this pride of ours, & let the authoritie of God suffice vs for a bridle. For were we more wilde & sauage by nature than we are, yet this ought (as I may so say) enchain and fetter vs herein, that God declareth that he is dishonoured by vs, except we doe him homage in the persons of them, whom he hath placed in his roome, & in whom he hath imprinted his image. To speake briefly, we see that charitie beginneth at this end, that we be humble

Rom. 13.7.

and modest, and that none lift up themselves arrogancie & presumptuously, that none esteeme of themselves aboue measure, but that we be redie to humble our selues, to the end we may be ruled & gouerned in whatsoeuer it shal please God to require our obedience. See why in this sort S. Paul leadeth vs to charitie, when he expoundeth this commandement of obeying magistrates. For he sheweth that if we haue not this mildnesse & gentlenes in vs, to bow the neck when our Lord putteth on the yoke, we beare no charitie towards our neighbors. If we desire such a confusion & meddlie in the world, that we would that rulers & superiours haue no dutie & reuerence done them, it must needs come to passe that all be set out to the spoile of the robber, and it were much better that euerie one liued apart & without companie, than in the societie of men, to see such a confusion as should be, if we keepe not the rule of gouernment which God hath appointed. Let vs then well remember, that to the end we may liue with our neighbours, it beho- ueth euerie one to correct in himselfe this haughtinesse & presumption, and not retaine & keepe it in our hearts. But let vs learne to be humble & lowlie, knowing that this is to order & make our selues equal to

Rom. 12.16.

them of the lower sort (as S. Paule speaketh.) That we may so do, let vs consider our selues what we are. For behold what abuseth vs: even this, that euerie one would haue greater preeminence than God hath geuen him, & being (as we are) blind, we forget our selues, and know not our own pouertie, our own faults & vices. Euerie one will thinke himselfe a maruelous man when he is nothing. And herehence issueth this, that we make no account of our neighbors: yea, that we despise all the vertues & good giftes which God shal haue bestowed on them. It is then spitefulness & vnthankfulness which stirreth vs vp vnto pride, in such sorte, that euerie one peeldeth vnto himselfe more than apperteineth vnto him, & this is the cause why we cannot frame our selues vnto obedience, as we ought. But in neede of this let vs learne by our dutifulnes to doe homage vnto God, when we see that he hath commanded vs to obey our superiours. And besides let vs know, that such as they are, he hath placed them ouer vs. If a childe haue a father or mother, he must not say: O, loe my father is not at all such a one as he ought to be, I haue iust cause to withdrawe my selfe from his obedience: yea, but if he be thy father, it beho- ueth that this worde content thee, if thou wilt not abolish and bring to naught the order of nature, either this which God hath ordeined must be made

of no value, or thou must honour thy father what a one so euer he be. And why? Because euen he which hath communded thee to honour thy father & thy mother, hath giuen thee such a father as thou hast. As much is to be said of maisters, of Princes, & all other superiours. For they came not at all auenture or by chance, it is God, it is God which sendeth them, (as S. Paule hereof speaketh) as all the holie Scripture giueth sufficient testimonie. Yea, precisely we are also ledde to know by experience the prouidence of God, & the fatherly care which he hath of vs, when he appointeth Magistrates. Let vs learne then wisely to consider Gods goodnesse in all those which are in superiouritie ouer vs, that we may therby be moued to order our selues to their obedience. Thus ye see what we haue to beare in mind in this place. Now seeing it is so, that God hath comprised in a word, & set downe vnto vs in a short summarie, the rule of obeying all superiours, let vs note, that by this he resigneth not his owne right, nor bereaueth himselfe of that which is proper & belonging vnto him. It behoueth therefore that God be honoured aboue all others: yea, and so, that the honour we yeeld vnto moztall men hinder not, but that we geue him the seruice we owe him, and that euerie one studie to acquite his due tie principallie towardes him. Shal not he (thinke you) discharge his due tie of obedience fairely, which obeyeth an vnder officer, & in the meane while spitteth in the face of the Iudge, or the Prince? What madnesse were in this? Now the like is done when wee will debarre God of his preeminence, and so obey men, that wee make no account of him which is aboue all. For this is against nature, that the authoritie which is giuen vnto men, should darken and diminish in any part the glorie of God. Let vs therefore diligently note, that when we are commanded to obey our superiours, there is alwayes this exception vnder it: so that this derogate nothing from the right which apperteineth vnto G D D: of which it hath bene already handled in the first table. For wee knowe, that the seruice by the which God is worshipped, ought to goe before all other thinges. And see why Saint Paule, also willing to geue vs the exposition of this place expressely, addeth, that the children ought to obey their fathers and mothers, howbeit in the Lorde. And we haue said, that the foundation wherevppon wee ought to builde, is, when wee will bee obedient, humble, and subiect to our superiours: namely, to knowe that almightie G D D is represented in their persons.

Rom. 13. 1, 2.

3. 4.

Ephes. 6. 1.

Now take away the foundation, and must not the whole building totter and fall vnto the ground: But all they which haue not respect vnto God, take away the foundation of this doctrine. So then the going forward is peruerse and wicked. Now this ought to admonishe aswell them which bee in authoritie, as those which are subiect vnto them. If then men and women haue children, they ought to knowe, that no subiection is due vnto them, except God beare rule aboue all. What is then behoofull and necessarie to bee done: It behoueth a father diligently to instruct and bring vp his children in the feare of God, and that he beginne himselfe to shewe them the way herewith. The mother must doe the like, that God may haue his honour aboue all, both small & great, old and young. Let Magistrates in like manner seeke by all meanes they may, that God be serued and honoured, let them mainteine as much as lieth in them, all that which apperteineth vnto this end: & sith he vouchsafeth to doe them this honour which they deserue not, to sit in the seate which is dedicated to his maiestie, & to carrie the sword, which as a thing sacred and holie apperteineth onelie vnto him: let them shew that they are in deede his officers. Seeing then it is so, that he hath lifted them vp vnto such a dignitie, of which they were in no respect worthe, let them at least shew this, that in his name it is, that they haue all authoritie, & that they referre it vnto him. We see then how Princes ought to discharge themselves of their due, euerie one ought to doe the like in his familie & household. Let those vnto whom God of his goodnesse hath graunted to haue men seruantes & maides, consider well that there is a Maister aboue them all, who ought so to be obeyed, that his right alwayes be reserved vnto him wholly & entirely. Loe what instruction al superiors, in what degree soeuer they be, ought to learne, the instruction, I say, which they are taught & commaunded of obedience to God. Moreover, when fathers & mothers, & Magistrates will raise vp themselves against God, and be lifted vp with such tyrannie, as to challenge to themselves that which pertaineth vnto God alone, when they will turne vs from his obedience, ye see an exception which before we haue put downe, which maketh that they ought not to be obeyed. It behoueth therefore that God goe before, and then that the creatures followe after in their subalterne, as wee may say, that is their seuerall & successiue order. And in verie deede the cause why, for the most part, that meekenesse & humilitie is so little regarded in the world,

world, that the children arme themselves against fathers & mothers,
 and beaue themselves as wilde beastes, that the people are full of
 wickednesse and rebellion, that seruantes also are full of disloyaltie
 and disobedience, that there is no dealing with any of these to re-
 claime them in what sort soeuer, is the iust punishment of God vpon
 them, which abuse the dignitie which he hath geuen them. For often-
 times wee see that the Princes beare not rule to magnifie and set
 forth the name and glorie of God, to cause that he bee honoured as
 he deserueth: but they draw cleane backward herein, they will set
 vp and make themselves idols, euen to plucke God as it were out of
 his seate, to place themselves therein. One shall see this, at the least,
 one shall see the Princes reigne and beare rule licentiously, euen with
 all the raines of the bydle loosed: and God therefore must needes re-
 uenge himselfe of them. As for fathers and mothers what zeale haue
 they to instruct their children in the feare of God? All is one with
 them, so they may aduance and set them vp in the world: yea, it see-
 meth they are disposed to bring them vp in all impietie and ungodli-
 nes, in all contempt of God and of his word. If the fathers be wolues
 themselves, they would haue their children wolues whelpes: if they
 be old foxes, they would haue pong cubs to their children: if they be
 serpents themselves, they would haue also a serpents broode. We see
 this to be so. It is therefore good reason, that God aduenge himselfe,
 when the creatures so forget themselves, and especially, when men
 know not, and acknowledge that God hath stretched forth his hand to
 lift them vp, & to communicate vnto them part of his honour, euen in
 a degree right vnderneath him. It behoueth we beate this alwayes in
 mind. But what? Is not this a wicked & villancous vnthankfulnesse,
 when a man, which is in authoritie of iustice, knowes not to say, Who
 am I? Loe I am a poore worine of the earth, & yet God vouchsafeth
 that I beare his name, as in his behalfe: withall, that I execute the
 authoritie which he hath giuen me. When a man forgetteth thus to
 reason with himselfe, is he not ouermuch vnthankful? Againe, when
 fathers consider not to say: Lo, God which is only father of all man-
 kind, yet notwithstanding he yeldeth vnto me this so honourable a ti-
 tle, it is then great reason that I aduise my selfe wel to render an ac-
 count hereof. When maisters & mistresses know not to thinke thus,
 We are no better than others, yet God hath honoured vs, not onely
 in creating vs after his owne image & likenes, but in geuing vs this

Maister Iohn Caluine,

preeminence about them which are vnder our subiection, when I say men will not knowe & thinke thus, must we not say, that they are become altogether brutish & beaustlie: Let vs therefore diligently note, that rebellions often times proceede from them which are in authoritie, which know not their office: namely, that they ought aboue all to procure that God haue his honoz, that he be serued, & worshipped, that men yeeld subiection & obedience vnto him. True it is, that the rebellious children, people, & seruants, shal not be excused for all this: but yet we see that this is a iust vengeance of God, & by so much the more we ought to be stirred by to followe this which is declared vnto vs, both in this place, & in all the holie scripture, where this commandement is alledged. Let euerie one of vs then haue a respect vnto his vocation, and consider to discharge our duetie in our state & calling. Let them whom God hath honored so much, as to geue them the scepter of iustice, & to place them in his seate, take good heede they rule & exercise their authoritie in the name of God, & procure that he be serued & honoured of all: let them bee as mirrours & spectacles to shew good example, let them hold their subiectes in such good awe, & rule them in such order, that the name of God be blessed, & the mouth of all euill speakers closed by & stopped. Loe one point for them. Let fathers & mothers haue the care of well instructing their children, let them studie to make them to knowe God for their onelie father: and touching their men seruantes and maides, let them so serue themselves with them, that God haue alwayes the principall place. Let them not doe, as accustomable men are woont, who, so they be serued to their owne profite and contentation, care not if God be forgotten. But let maisters knowe that God must beare rule ouer them: as also ouer those, which are vnder their subiection. And this is spoken and noted touching them which are in authoritie. Now on our part let vs consider, that when we haue Magistrates set ouer vs, if we be rebellious, if we presume to arme our selues against the rule of gouernment, if we seeke to subuert the order which God hath set, that wee commit not this outrage against men onelie, but that we assaile & bidde battell vnto God. And what can we winne by warring with him: Can we be the stronger in this conflict: No: but he will reuenge himselfe without striking any blowe, so that we shalbe astonnished to behold how he shall mainteine that which by his owne mouth he hath ordeined, even by a power admirable and wonderfull. Thus much touching

touching the first point. And againe, let children also consider and take heede they be not ouer arrogant and presumptuous, they be not headstrong & geuen to their lustes and appetites: but that they order themselues quietly to the obedience of their fathers, knowing that they are in combate against God, when they cannot subiect themselues vnder the yoke which God putteth vpon them. Let men seruants and maides knowe, that if they refuse to be subiect vnto men whom they serue, that God is thereby offended, and that they in the end shall be found guiltie of so great a fault as this, that they would not be gouerned by his hand. Now in the meane time let vs note, that God must be obeyed first of all, that the people so obey their princes and magistrates, that this derogate & take away nothing from the right which God reserueth vnto himself, as he is also worthe thereof. If Princes will induce vs to do euill, if they will ouerthrow the pure doctrine of God (as we see ouermuch in the world that this fure and madness is in many, which would haue religion bended at their lust, making it but an image of waxe, which would haue the seruice and worship of God ordered according to their fantasies) it pleaseth not God that we be obedient vnto them in that behalfe. For who are they? They haue lost all authoritie when they reuolt from the obedience of him, who hath the chiefe and soueraigne empire. Must the diuels be forced to bend the knee before God, & our Lord Iesus Christ, and shal there be men found which would vsurpe such maister ship, that in the meane time the honour of God shall bee ouerthrowen, and all religion cast downe to the ground? So then let vs learne so to obey both Princes, fathers, and mothers, that God retaine his entier right, fullie & wholly: and that we be not hindered, to yeld him the honour which apperteineth vnto him: but as farre as we may, without wounding our conscience, we must obey them in all quietnesse. And though they which haue authoritie ouer vs, acquite not themselues of their dutie: yet we owe them obedience, so that the children ought not despitefully to behaue themselues, when their fathers shalbe ouer sharpe & bitter vnto them, & shal exercise too great rigor against them. True it is, that fathers are forbidden to vse crueltie against their children: yea, forbidden to discourage them. But yet, although the fathers consider not to gouerne their children by gentlenesse: yet ought the children to beare with it patientlie. Briefly, we ought to beare the iniuries quietlie and patientlie of all those which haue authoritie ouer vs.

And

Phil. 2. 10.

Ephes. 6. 4.

Maister Iohn Caluine,

And thus pee see what God would giue vs to vnderstand in this commandement. Now he addeth also the promise: That thy dayes, saith he, may bee prolonged, & that thou maist prosper vpon the land which the Lorde thy God giueth thee. But there resteth yet a clause in the commaundement, which for that we are hardlie ordered to humilitie, God placeth for a spurre to quicken vs forward, saying: Thy God commandeth thee this. And it serueth to the confirmation of the doctrine we haue aboue touched: namelie, that these shalbe vaine & frivollous shiftes, to call into question, whether they which are in degree of honour aboue vs, deserue so or no: whether they discharge their dutie in that office & authoritie wherunto they are called, all this shifting to excuse our disobedience must be laid aside. And why? For we must content our selues with this, which God hath appointed, we must rest altogether vpon his good pleasure.

Loe, for what cause Moses here addeth in expresse termes, The eternall or euerliuing, thy GOD hath so commaunded thee: As if he did say: True it is, that men wil kicke and sling, when they shalbe rained with any bydle of obedience, one shall neuer haue their good will and leaue, to haue them in subiection. Againe, their pride and arrogancie alwayes stirreth them vp to a desire of lifting them selues ouer high. So then there shall bee no voluntarie subiection, before God beginne to worke, and to put therevnto his hand. But will you be rebellious vnto God (saith he) when you enter into these disputes? Must he beare rule ouer me? And must I obey him, when he is no better than I? If you so enuie at men, see God opposeth him selfe, and he will know whether he shalbe obeyed & serued of you or no. And when he sendeth you his lieftnants, & you wil not receiue them, it is a sure & certein signe, that you refuse also his poke, in such wise, that his iustice is violated, & he perceiueth that he is despitefullie entreated of you. Sithence it is so, know ye (saith Moses) that the children which are rebellious to fathers & mothers, shall haue happily to alledge this or that: and the people which are occasions of seditions and troubles, shal wel haue some faire tale for their defence, but this shal serue them to no purpose. And why? Because that God, which hath established rules & superiorities in the world, will also that we mainteine them. He hath pronounced the sentence here in which cannot be called back & retracted. When God hath geuen forth his ordinance & decree, we must make no questiō of our dutie, but rest therin, & haue our mouthes stopped.

stopped. Now besides all this, our Lord vseth much goodnes & kind-
 nesse towards vs, to winne vs the better to our dutie, & to allure vs to
 obey our superiours, when he adioyneth in the end a speciall promise.
 It is true, that we haue aboue seene, that God sheweth mercie in a
 thousande generations vppon them which loue him : and this was
 annexed vnto the commaundement, where God declared vnto vs,
 that he would his seruice should bee kepte in all puritie, that wee de-
 cline not to idolatrie and superstition. But the promise whiche is
 there, is extended to the whole lawe, as wee haue seene : but this is
 belonging only to the commaundement of obeying of fathers & mo-
 thers. Therefore when we see that this is a sacrifice agreeable vnto
 God, let those which are vnder subiection hold themselves therein, let
 them not shew themselves outragious & rebellious, but let them bend
 their necke to be ordered in all obedience, and let them shew that in-
 deede they are willing to yeald obedience vnto God: forasmuch as
 they refuse not to bee subiect vnto mortall men, whom hee hath sene
 and set ouer them in his owne name. Wee see then to what purpose
 this promise is giuen : namelie, that God seeing how hard and dull
 wee are at spurre, would hereby mollifie our heartes, and winne vs
 by all mildnesse and gentlenesse, that wee take it not in euill part to
 bee in subiection, and that it seeme not an harde and grieuous thing
 vnto vs to obey our superiours. But because the whole can not
 nowe be dispatched, let vs briefly beare in minde, that for to serue
 God the better, wee must beate downe all pride and presumption
 which is in vs. And albeit by nature we haue this cursed roote of de-
 sire to be lifted vp aboue others, though ambition reigneth both in
 small and great : yet ought we notwithstanding for preparing of our
 selues to the seruice of God, remoue this wholie from vs. And why?
 Because humilitie is the first & principall step to all true obedience.
 Now touching men, let vs note well, that wee can not liue together
 in vnitie and concord, except they whom God hath placed in digni-
 tie and authoritie be obeyed, except they be receiued in his name, ex-
 cept men be subiect vnto them. Otherwise, it must needs come to
 passe, that all order and policie being peruerterd and ouerthrowen,
 our condition become worse than the state of brute and sauage beasts
 amidst the wild Forrestes. And so all they which are rebelles, and
 resist lawefull authoritie, are enemies of G D D, of nature, and of
 all mankind : these are monsters, whom wee ought to abhorre and
 detest.

detest. Now when we shall haue shewed our obedience in subiecting
 our selues vnto them, whom God hath set ouer vs, let vs learne also,
 that we haue great reason to humble our selues vnder him, and that
 in such sort, that he bee serued and worshipped of vs, not by ceremo-
 nies, but in truely, and in a pure conscience, with the honour which
 apperteineth to him. And herevnto are wee lead by all the rules and
 principallities in the world, knowing that God ought to haue his au-
 thoritie and preeminence so farre aboue them, as his seate aboue the
 heauens, is higher than theirs vpon the earth. So then, as we are
 to remember that the children must obey their fathers and mothers,
 that the people must yeald all dutifull subiection to their magistrats,
 that in euery familie and household, such order as God hath establish-
 ed, must bee obserued: as he will there bee such degrees among men:
 so let vs beate in in inde, that this ought to drawe vs higher: name-
 ly, to knowe that God, who hath soueraigne empire and authoritie
 ouer the world, ought to beate rule ouer all creatures: briefly, ouer
 our whole life. And by so much the more we see how this cursed Pa-
 palle ought to be detested of vs. For see there an haucie empire lift-
 ed vp ouer the whole world, but to what other end, than to thrust
 God helow his throne, and to bereaue him of the honour which per-
 teineth vnto him? For the Pope will readilie alledge vs, that men
 ought to bee subiect to their superiours. But what? Maketh he any
 account either of the order of God, or of nature? None at all, but con-
 trariwise, spitefullie raging against all authoritie of holy scripture,
 he ouerthroweth all order and rule of policie, which God hath com-
 manded vs. He will call him selfe, The vicar of Iesus Christ: and
 yet wee see howe he plucketh God out of his throne, and will not
 suffer him to bee head of the Church. Let vs therefore learne to haue
 in detestation this rule and authoritie, which the diuell hath set vp in
 this worlde, opposite altogether and cleane contrarie to that which
 God hath commaunded. And in the meane time, albeit wee see that
 thinges haue not the course they ought to haue, so that superiours
 abuse their power, let vs knowe, that they can not peruerse, and take
 away this, which God hath instituted, concerning empires and
 kingdomes. As for the authoritie of iustice, it must bee mainteined
 and preserved: for it hath his foundation of God: it is not with it as
 with this diuellish Papalle, which had no foundatiō: but let vs knowe,
 that God will alwayes haue in this world Kings, Princes, and
 other

other Iusticiaries. This order therefore must be kept and observed, and when they acquite not them selues of the irduite; when fathers shall vse tyrannie towardes their childe, let vs bewaile our selues, being certeinlie perswaded, that this proceedeth from our sinnes: & when God suffereth, that the order which he hath instituted be not observed, but that all is confusd and disordered, let vs know, that with so much greater diligence we ought to haue recourse vnto him, praying him that he will restore things to such an estate, that all may see that we desire no other thing than to bee gouerned by him, as by the which meane he procureth our saluation.

Now let vs cast our selues downe before the face of our God, with acknowledging of our faultes, praying him to make vs feeble them better than wee haue done, to the end that in true repentance wee learne to displease our selues for to returne vnto him, profiting herein daile more and more, vntill the time, that being ridde of all our vices, wee be fullie reformed vnto his iustice. And so let vs all say, Almighty God, &c.

The. 8. Sermon.

Deut. Chap. 5.

17 Thou shalt doe no murder.



I haue alredie sene how, for the better ordering of our life with men, we ought to yeald obedience to those which haue any superiortie ouer vs. For this is the first thing which God commaundeth vs in the second table of the law: and euen coming from him selfe vnto men, he placeth this as the meane betwene both, to honoꝝ them, whom he hath appointed ouer vs. It is true, that when we speake of men, we vnderstand some like and equall fellowship. For wee are all descended from the stocke of Adam; wee are of the same nature, and all this importeth that men are of like equalitie. But this notwithstanding, seeing he hath pleased almighty G D D, to appoint certeine degrees, wee must returne vnto this

this point, and obserue this order, that he which hath any preeminence, be so esteemed & accounted of amongst men. And we ought not here to make this allegation: Why? Is he better than I? For this difference of degrees proceedeth not from this, that one is better than another: but this is, because it pleaseth God to giue preeminence vnto some, whom he will also haue honored. Now this is not sufficient, that childre honor their fathers by bearing som reuerence to them: but they must succour them, they must employ them selues for their behoofe and commoditie, as much as shalbe possible. And in *Marc. 7. 11*, verie deed Iesus Christ sheweth, that there is nothing but meere hypocrisie, when the children shall onely make some signe of loue or honour to fathers and mothers, & in the meane while leaue them helpless in neede and necessitie. This is to defraude parentes of their right, this is to mocke the lawe of God, when men will so obserue it by way of outward ceremonies. As much is to be said of all subiection. For it is required that we make not some signe only of honor, but that wee render all the right of dutifullnesse which apperteineth vnto him, which is in any preeminence aboue vs: yea, and that wee doe this of our owne accorde and goodwill. Men trulie would be exempted from all kinde of bondage and subiection: but seeing God hath ordeined so diuerse an order, we must frame our selues thereunto, and that not by force and constraint. For what account shall be made of this, if we obey God in despite of our teeth, and our hearte drine alwayes the contrarie way, and drawe cleane backward? Our will therefore must bee present in this behalfe, and we must account it as sweete and pleasaunt, whatsoeuer our Lord hath commaunded vs. You see then wherein consisteth the first step and degree of honest and byright walking with men: namelie, that wee knowe, that fathers and mothers, and all others which are lifted vp to any dignitie aboue vs, must haue the honour and obedience which apperteineth vnto them, otherwise God is dishonoured in their persons: and this is as much, as if we refused to do him homage, & to yeld our selues subiect to him. Now in the next place after this first comendement, Moses addeth, That we commit no murder. It is true, that at the first sight it would seme, God should prescribe vs no great perfection in forbidding vs murders. But we haue to note that God would comprise in some short sentence, all that whiche were requisite to the well ordering of our whole life. And therefore it was not for him to forget or leaue

leauē any thing behinde. Now we must knowe, that the life of men shall then bee well ordered, when they abstaine from doing of euill, from all wrong, and violence: againe, when they walke honestlie, in all chastitie, when they doe no hurt one to an other, when they shall keepe their tongues also from harming their neighbors, by lying, or any slanderous speaking. All these good properties ought to bee in vs, if we will conforme our selues to the will and iustice of God. So then wee ought not to maruell that God speaketh here expressely of murders. For this is the better to bridle vs, that wee presume not to commit any outrage, or attempt any way to harme our neighbours. But for all this, let vs beare in minde, that whiche before we haue touched: namelie, that God hath spoken after a grosse & rude manner, to applie him selfe to all sortes of men, and to be vnderstood euen of the most idiots. For wee see how euerie one excuseth him selfe of ignorance: and if a thing be somewhat hard and obscure, it seemeth to vs, that wee may wash our handes as innocent and guilelesse, if we shall haue failed in our dutie: and if wee can say, Oh this was ouer high, and too profound for me, and I could neuer come to any vnderstanding of the matter: we thinke all is cocksure. To the end therefore that men might no longer haue such shifts, God would speake in such sorte, that euen little children might vnderstand what he saith. That is the cause, why in so shorte and plaine wise he saith, Thou shalt doe no murder. Moreover, let vs note, that God, to bring vs by little and little to liue well, proposeth vnto vs those thinges, which are most detestable, & most to be abhorred: that we might lerne thereby to take heede of doing euill. For example in this place, he might well haue said: Ye shall doe no iniurie, ye shall vse no violence with your neighbours. Hee might well haue spoken thus. But he woulde rather speake in this place of murder. And why? Because this is a thing contrarie to nature, when men aduance them selues to deface the image of God. We must then needes haue murders in horroure and detestation, except we be altogether brutish and beastlie. How euer it bee, this teacheth vs, that the thing is ouer enormous and outragious, and which wee ought to detest and haue in execration, which is as murder. God therefore, to the end he might hold vs in more strong and sure bondes, and the better withdrawe vs from all harme doing, and from all wrong and iniurie, sheweth vs, that wee ought not to pollute and defile our handes in the blood of our neighbours.

hours. Well then: when one abstaineth from murder, is this all which is required? Nay, there wanteth yet verie much, as anon shall appeare, when we haue moze fullie declared this matter. For God will hold both our heartes, and our thoughtes in subiection he will be serued in such pure and sincere manner, that we nourish within vs no euill will against our neighbours. Therefore, when he speaketh of murder, it is as if he said: Marke ye, and be heedfull in this matter: If you had not the written lawe, if you were altogether as the Heathens: yet should you haue this impianted in your heartes, that murder is a thing wicked and detestable. Now I declare to you, that I hold & condemne for murderers all those which commit any outrage against their neighbours, all those which deuise any thing against them, all those which nourish within their heartes hatred and rancour. Loe how God interpreteth him selfe. Now let vs diligentlie note, that not without great cause, our Lorde hath forbidden such murders. And why? Because we can not dwell with men, but in abstaining from all iniurie and violence. Howbeit, vnder one speciall kinde, he hath forbidden the whole. And why? For if he had vsed many woordes, and made some long discourse, one might haue said: I remember not so long a lesson, and it was to hard for me. Loe why God would speake in one word, even to the end his doctrine might by and by be learned, & that his lawe might easily bee impianted in memorie. We neede not turne ouer many leaues, wee neede not haue any great registers, and volumes: this sufficeth, that God hath in ten woordes comprised the rule of well liuing. What shall he now be, which may alledge, and say: I haue forgotten such an article, I haue not vnderstood it. For can we not beare in minde ten woordes? Wee see then now, how God would hold men convicted of shamelesse, when they haue not well vnderstood that, which they ought to doe. Wee see then why God hath spoken after so brieue and short a maner. Moreover, he hath so chewed these things, as the power be is, that digesting of them, we might learne to order our selues peceably to him: yea, that the most idiots might knowe, that it needeth not to bee any great Clerke to vnderstand the lawe of God, seeing he hath descended so lowe, and framed him selfe so to our capacitie, that there is no poore wretch so ignorant, whiche may not comprehend and vnderstand that which is contained in the lawe. Loe, what wee haue brieuely to beare in minde. Nowe seeing it is so, that

God hath forbidden murder, as a wicked and detestable thing, wee haue to knowe first of all, that he which listeth himselfe up to kill and murder his neighbours, is not worthe to bee nourished on the earth, as beeing worse natured than the brute beastes. For wee see how the Beares, the Lions, and other wilde and sauage beastes, spare those which are of their owne kinde, & are like them selues. And why? Although they want all reason to discerne good from euill, albeit they haue neither lawe nor equitie: yet notwithstanding, euen this acknowledging of a common and like nature betweene them selues, withholdeth them from all crueltie. Shall then the brute beastes knowe well, howe to liue without hurting of their owne kinde: and shall it not bee an ouer-great shame, that men may not bee withheld by some consideration, seeing that God hath imprinted in their heartes, howe wicked and execrable a thing murder is? They see they are all of the same nature, euerie one doth behold the image of **G D D** in his neighbour, and should not this serue them for a bridle to withhold them from all violence and wrong doing? Whither might our furie further leade vs? So then let vs remember, that albeit God had not spoken, wee are already conuicted by the testimonie of our owne conscience, That who so armeth him selfe against his neighbour, despiseth nature, and is not worthe to bee accounted in the number of men. But now, with the authoritie of **G D D** is matched with that, which already wee knowe, by the guide and direction of nature: and seeing he sheweth vs, that the bloud of men can not bee shedde, but wee shall bee at countable thereof vnto him: when wee heare this, let vs learne to walke without iniuring of any: or otherwise let vs knowe, that **G D D** will bee our mortall enimie, as hauing already declared, that all men are vnder his garde and protection. It is true, that this threate is not here expressed: but it is sufficient, that he hath spoken hereof in other places. For when he saith: That man is created to the image of **G D D**, it is not lawefull to make *Gen. 1. 27.* any assault vpon him. For it is as much, as if our Lorde did say, You wage battell with mee, when you doe thus seeke to hurt one an other. For I haue imprinted mine image and likenesse in you.

If one deface the armes of some Prince, it is an iniurie
so

so great, that it shalbe reuenged and punished as murder. And why? For this in like sort tendeth to the confusion of all order and policie. But loe the image of God, which is imprinted in men, and one despiseth it: must not such an outrageous villaine bee double punished? So then note we, that God, in declaring that it is against him that men arme them selues, when they doe iniurie to men, would shewe vs, that this ought to withhold vs from doing them wrong, except we be bereaued of all sense, & become mad & furious. And further, to the end we might better aduise our selues in this thing, our Lorde declareth, there can not bee a murder committed, but the earth therewith must needs bee polluted and defiled. As it is handled hereof in an other place, where it is said, That the effusion of mans blood in it selfe importeth a filch, and vncleanesse, and such a blot, which scarce
Num. 35. 33 can bee wiped out. When mention is made of killing, euen in a bat-
1, Chro. 22. 8 tell allowed and approued, yet is it said: That a man thereby is become vncleane. And why? Because wee might learne thereby, to haue in greater horroz and detestation the effusion of blood. If an enimie be killed in open battell, although God pardon this, because he which slaieth him, hath iust and lawfull cause therof, and doeth it for necessitie: yet notwithstanding it is said, That the man which hath slaine him is polluted and made vncleane. And why? To the end we might knowe, that God hath created vs to liue together in peace, and that wee can not geue one fillippe (as they say) but that wee defile our selues, and wee become by and by vncleane before the face of God. Therefore, when the holie scripture vseth all these formes of speaking, ought we not so much the better be withholden from doing of iniurie to any of our neighbours? Yes verily. Now withall, seeing God hath handled these thinges according to our rudenesse and infirmitie, let vs note, that albeit we shed not blood: yet this sufficeth not, except wee abstaine from all outrageous and violent dealing. Briefly, let vs vnderstand, that the persons of men must bee accounted deare and pretious in our eyes. For, vntill wee be come to such perfection, God shall alwayes account vs for murderers. If any one strike his neighbour, albeit he slaie him not, loe he is already a murderer before God. And why? We haue already said, that God hath purposely bled that word, to the end he might declare to vs, that howe euer wee esteeme them as light and little faulces, to bee the occasion of tumultes, and seditions, to haue giuen some crosse-
 blowe,

blow, that he notwithstanding shall not account so of these things, as wee doe. Wherefore? They are all as weightie as murder. We see then why God hath thus spoken. Therefore, as he hath forbidden vs murder: so let vs knowe, that he hath interdicted vs to doe any iniurie, or vse any violence towardes our neighbours. When wee haue done nothing, but lifted vp our dagger against any one, and haue touched him in anger and indignation, behold a murder is committed in the sight of God. If wee would well consider of this, shoulde wee not bee much more sober in our dealings than wee are? Wee shall see some so cholerike, that if one displese them, but with a word, loe forthwith the dagger is drawen to strike and to beate him. For it seemeth vnto them, that so there be no bloud drawen, the matter is not great: but howe easie soeuer they bee in their iudgementes, the sentence of God can not bee retracted, when he declareth, That all murders are mutinies and seditions, and all mutinies murders. So then let vs learne to laie aside our owne fantasies, when we will be iudges of our owne faults, & let vs quietlie and peaceably receiue the sentence which God hath giuen: and knowe we, that all those which violentlie attempt any thing against their neighbours, are already guiltie of murder before God. Loe what we haue briefly to beare in minde. But now, to make a triall whether wee abstaine from all harine doing, from committing any outrage against the persons of our neighbours, wee must come to the examining of our heartes and secrete thoughtes. For God hath not giuen some ciuil lawe onely, to cause vs to liue honestlie: but he hath giuen a lawe conuenient & agreeable to his owne nature. We know that he is a spirit, & will be worshipped in spirit and truth. Seeing it is so, it behoueth vs to knowe, that he hath prescribed a rule, not only for our hands & feete, but for our thoughtes also & affections. It is true, that men, as they are carnall, when first the lawe of God is pronounced to them, they thinke they haue well acquitted them selues, when they are faultlesse before the world. On the other side, they are verie readie, by enlarging their conscience, to dispense with them selues, & to take all libertie of doing euill. And this is the cause why euen the Iewes, which ought to haue bene nourished from their infancie in the lawe of **G D D**, they tooke this commaundement, Thou shalt not kill, ouer grosslie, vnderstanding that they offended not **G D D** in this point, if so be they had not openlie set on their neighbour, to wound

John. 4. 24.

Mat. 5. 21.

and to hurte him. Therefore, except the fault were euident and apparant to the eyes of men, it seemed vnto them that it ought not to bee imputed vnto them before the face of G D D. But our Lord Iesus repproueth them of this, shewing them, that the lawe is spirituall, and expounded of them verie satisfie. When it is saide, Thou shalt not kill: you thinke (saith he) that you shalbe absolved as guiltlesse before G D D, when men can not bring you to the barre for it: But I tell you, that whosoever shall call his neighbour Foole: that is to say, doth but declare any token of indignation against him, is worthe to bee punished with hell fire: Whosoever inturieth another, is culpable of a Councell and constitution from heauen, so that G D D and all his Angels shall arme them selues against him: Whosoever murmureth against his neighbour, who so muttereth and grummeleth (I knowe not what) betweene his teeth: although he doe not open iniurie, is in daunger of iudgement. Wee see to what point our Lord Iesus leadeth vs: namelie, to shew that albeit wee shalbe able to protest, that wee haue committed no outrage, that wee haue not lifted vp our fist to giue one blowe, much lesse drawn our sworde against our neighbour, and that wee haue not wounded him, that yet this is not enough: But know yee, saith he, that G D D will beare rule ouer your tongues, ouer your thoughtes, and ouer all your affections, as by good reason he ought. Seeing it is so, who so ever shall haue spoken euill of his neighbour, the same is already a murderer: for the tongue is as a sharpe sworde. Therefore, albeit you shoulde haue neither sworde nor dagger to strike withall, when the tongue is so armed, to speake euill against your neighbours, when you abuse their persons, it is a kinde of murder in the sight and iudgement of G D D: and although you haue done no open and manifest iniurie, yet thinke yee not to bee quited for all this: for when you shall haue but muttered and mumbled something betweene your lippes against them, it sufficeth to make you culpable and guiltie before G D D, you shalbe condemned from the highe throne of the heauens, albeit you bee absolved before men, and that earthlie iudgement proceede not against you. When we heare this, let vs knowe, that it is he, whom G D D the father hath giuen to iudge the world,

who

who speaketh vnto vs. We ought not therefore here to dispense more largelie with our selues: for wee shall gaine nothing by all our cauilling shiftes: but let vs learne to haue respect alwayes vnto **G D D**, to haue a right and true exposition of the lawe. For what is he whiche speaketh? He whiche beareth rule ouer our heartes and thoughtes, he which will not bee serued of vs with eye seruice, he which is not contented that before men we abstaine from doing of euill, but will bee worshipped in spirit and trueth: who will haue that our consciences bee chaste and pure, that we bee purged from all wickednesse. Thus when wee shall haue respect vnto the nature of **G D D**, wee must no longer extend the lawe of **G D D** to the outward woorkes: but wee ought to conclude, that when God speaketh of murders, he vnderstandeth all enimitie, he speaketh of all anger & indignation, of all rancour & malice against our neighbours. And in deede, that is the verie cause, why expresse **S. Iohn** 1. *Iohn, 3. 15.* saith, that he whiche hateth his brother in his hearte, is a mansleaver. As if he did say: You may make many faire countenances, but albeit the hatreds you conceiue, bee verie hidden and secret, and that you dissemble so deepe, that you shewe no token of malice against your neighbours: thinke yee not for all this, that **G D D** hath his eyes shut and closed vp. Well it may bee hidden and priuie from men, whiche you haue not made open and manifest: but when you hated your neighbours in your heartes, that is to say, most secretelie, in such sorte, that none bee able to perceiue it: yet loe notwithstanding a murder committed before God. And in verie deede, the reason of this is most euident and manifest. It is true, that when the Princes and Magistrates of this worlde make lawes, it is not after the manner and fashion of **G D D**: but to this end onely, that euerie one rule and gouerne him selfe according to outward order and policie, that none bee openlie inturied, but that euerie one haue his right, and that peace and concord bee maintained among men.

That is the intent and meaning of Magistrates, when they make their lawes. And why? They are mortall men, they can not reforme the inward and hidden affections: this apperteineth vnto **G D D**, they sound not the hearte: for this is the proper office of **G D D**, as the holie scripture attri-

buteth it vnto him. But yet this notwithstanding, when a ciuill lawe is made, although one shedde not one droppe of blood: yet is he ad- iudged worthe to bee led to the gallowes, if it shall bee knowne and proued, that he endeouored with all his might to haue murdered one. If a man hath drawen his sword vppon one who wardeth off the blowes, in such sort, that he touched not his skinne: yet notwithstanding, the lawes, euen of the Iudaics, condemne such a man to the gibbet, as well worthe thereof. And why? For the lawe regardeth not what is happened, but respecteth the counsell and purpose of men. Seeing then earthlie Princes and Magistrates punish him, which endeoureth with all his might to doe euill, although being hindered, he bee not come to the full end of his enterprise, what shalbe thought of God? Shall he haue lesse authoritie than a mortall creature? Beholde (I say) to what point wee ought to come, if wee will knowe, that of good right God condemneth all them, whiche hate their neighbours. And why? Consider wee (I say) what his nature is. Will wee therefore obserue this commaundement? Wee must beginne in short and summarie wise with murder. And why? For God would haue vs preuented and foreraken with some fright and hozroz, that when we thinke of hurting our neighbors, of committing any violence, of doing any iniurie, wee remember that this is an horrible and detestable thing, which he can by no meanes bee able to suffer. And why? Because this is a kinde of murder. Wee see then howe G D D at the first would daunt vs, and this is the point whereat we ought to beginne. And if we thinke it a straunge thing, that God condemneth one bore on the eare for murder: nay, one verbal iniurie, as we may terme it, which is done but in a word: yea, one wayward grudging, be it neuer so secretlie hidden within vs, if wee account it straunge, that this bee condemned as murder before God, let vs consider what his nature is, and that he deserueth to haue more yealded vnto him than vnto mortall men. But earthlie Iudges punish an euill and wicked affection, when it sheweth it selfe: what shall then God doe, vnto whom nothing is hidden? And againe, we haue to note that, which the Apostle saith in the Epistle to the Hebrewes, That the woord of G D D resembleth him which is the authour thereof, so that it must bee as a two edged sword, whiche peatceth euen to the marrowe of the bones, that there is no thought in vs whiche it searcheth not. And why? For nothing is hidden in the

the presence of God. Seeing it is so, that nothing is hidden before **G D D**, it behoueth that this woord proue and sound the depth of our heartes. So then it is necessarie, that all that which is secrete and vnknown vnto men, come into account before God: and by this wee bee admonished to walke in such sorte, that wee beare no enimitie nor euill will vnto our neighbours. But yet notwithstanding, wee must proceede further. For this is not enough, that men abstaine from doing of euill, seeing they are created to aid and helpe one an other, and to mainteine and defende one an other. God therefore, in forbidding of murders, sheweth on the contrarie side, that the life of our neighbours ought to bee deare vnto vs, that we ought to employ all our trauell and paine, to preserve and mainteine it, as much as in vs lieth. But he would beginne at the negative point, the better to declare vnto vs, that whiche he commaundeth. And why? For we see how vicious and wicked we are: as many thoughts as are in vs, so many thornes & briers are there within vs: as many affections as wee haue, so many brambles and thistles: & such like thinges growe in vs. **G D D** therefore, not without great cause, would plucke out of our heartes, and out of our thoughtes, the wickednesse and the vice wherewith they are ouergrown: yea, he would correct euerie euill and corrupt part of vs. For without this, it is not possible to moue one finger to that whiche is good, *Iere. 4. 4.* nay: it is impossible to haue one good thought. This is the cause, why the Prophete saith, That men must breake vp their fallowe ground, and not sowe among the thornes, as if he said: I see well what you doe: when one telleth you, that you haue offended God, you counterfeite some faire countenance, and it seemeth that you bee as it were reformed, and yet you alwayes continue the same you were. But it is not enough to sowe in a field, but one must ridde the ground of rootes and thistles, and first breake vp the ground, whiche hath lien fallowe. But while you doe nothing else, but endeuour to appeare faire vnto the eye, the thornes, the brambles, the nettles, and such other like euill weedes remaine still within. Wee shall not therefore haue any good seede, so farre shall yee bee from bearing of good fruite. And for the same cause our Lorde saith here, Thou shalt not kill: in steede of saying: Take ye heede ye defend and preserve the life of your neighbours. And verilie we see, by common experience, how men would

acquite them selues before **G D D**, with some faire shewe and appearance, when not withstanding they reteine still their vices and corruptions, according to that which wee haue alledged of the Prophete. For if one exhort vs to doe well vnto our neighbours, true it is, wee knowe not how wee might altogether contradict and gainsaie him. Wee would therefore acquite our selues in some sorte, but yet our filthie corruptions remaine still within vs, and wee doe but plaster and white lime them ouer, as they which would bee at no great cost doe, when their houses are ruinous and full of cleftes. For what doe they? They stop vp the holes and creuises with morter, and plaster them ouer, and all this while the ruinous and decaide places of their houses remaine still unrepaired. So is it with vs, wee plaster and parget ouer, and so wee would lighelie discharge our selues in our dutie. And yet nature teacheth vs the contrarie: for if one will sowe a field, will he cast his corne among byers and thornes? No: but when he seeth his ground, after it hath bene laide fallowe, to bee couered with thistles and thornes, he breaketh it vp with the plough, he grubbeth vp the brambles, he manureth and tilleth it.

Let vs then learne, that not without great cause **G D D** condemneth first of all the vices which are in vs. For he seeth well, that they haue taken deepe roote, and that he shall neuer bee able to hold vs in such a stay, as to cause vs to walke according to the rule of his iustice, except he first plucke vp this cursed roote of euill which he knoweth to bee within vs. Loe, why he saith: Thou shalt not kill, as if he said: Will you liue in mutuall loue and charitie one with an other? It behoueth that euerie one enter into himselfe, you must all diligentlie examine your owne heartes, whether you beare any hatred, any enimitie, any euill will against your neighbours, whiche may occasion you to attempt any one thing against them.

Let vs then beare in minde all these thinges: and let vs knowe, that when wee shalbe purged from all anger and choler, from all hatred, from all iniuries and wronges, wee must then come to this point, to vnderstand, that it sufficeth not that we abstaine from all harme and iniurie, from all violence and oppression, that we haue attempted nothing against the persons of our neighbours, that
wee

wee nourish no hatred nor malice in our heartes, against them, whome wee haue borne euill will vnto: but wee must liue in all loue and charitie, wee must bee as brethren ioyned and vnited together, to worshippinge **G D D** as our common father. Wee see what the point is wherevnto wee must come in this commaundement.

So then let vs note, that when wee will profite in the lawe of **G D D**, wee must haue respect vnto the vices and imperfections, whiche are within vs, displeasing our selues in them, and endeavouring by all our might and power to roote them out of vs. Haue we done this? This is not yet all: for **G D D** will not haue vs to bee idle in this worlde, he hath created vs not onely to abstaine from all euill: (for the stones, and blockes, and other insensible creatures doe so much as that is:) but he hath made vs to doe well, and therefore men must applie and endeavour them selues herevnto.

Knowe wee therefore, that when our Lorde will, that the life of our neighbours bee deare and pretious vnto vs, he teacheth vs withall, that he whiche shall not aide and helpe his neighbours in their necessitie, slaieth them, as much as in him lieth. And so let vs remember, that we shall not onelie then bee guiltie of murder, when wee beare some priuie rancour and euill will against our neighbours: but that then also, when wee shall not haue relieved, and succoured them in their needes and extremities, when wee shall not haue employed all our paines for them when they stande in neede of our helpe: wee shalbe culpable of manslaughter before the face of **G D D**. Seeing it is so, wee must not in this place seeke howe to flatter our selues: for wee see what the rigour of the lawe is, albeit in no point excessiue. For can wee so refuse and take our leaue of **G D D**, as not to bee knitte and vnited together with men, whom he hath created to his owne image and likenesse? Shall wee not beare this reuerence to him, who is our father, that wee liue in a fraternitie and brotherhood one with an other, seeing he hath linked vs together in such a bond? Shall we say that God presseth vs ouermuch, that he laieth vpon vs to heauie a burthen, when he leadeth and directeth vs to such equitie and vprightnesse? Howsoever the case standeth,
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let vs take heede wee flatter not our selues, when wee haue intelligence of the minde of our Lorde, who will haue vs employ our selues, & bestowe all our aides to aide and helpe one another. seeing the life of our neighbours ought to be so pretious vnto vs, as it is deare vnto him. Now haue wee the exposition and meaning of this commaundement, Thou shalt do no murder. What reſteth then, but that we pray vnto God, so to guide and conduct vs, that wee may as we ought, frame and conſorme our selues vnto his will: For it is to no purpose to alledge that his wordes are obscure and hard, or to alledge that there are ſo many commaundementes, that wee cannot beare them in minde. For God hath ſpoken and declared his minde in one worde, and bleſed ſuch benitie, euen for this cauſe onely, to be- reauē vs of all excuſe. Againe, that we might not alledge that wee know not at which end, or where to beginne, the better to vnderſtand the meaning of this commaundement, he teacheth vs this point alſo: namelie, that we muſt not, as our woont is, geue our ſelues leaue to do euill vnder this colour of perſuading with our conſcience, that it is no mortall and deadlie ſinne which we attempt: but we muſt alwayes thinke the contrarie, to ſay thus: If I doe the leaſt harme a man may poſſible name vnto my neighbour, I am a murderer before God. This we ought to thinke: for when we are willing to doe euill, loe the diuell is at hand to blinde vs herein, to be willing at the firſt to kill, and to cut a mans throte. This (as I haue ſaid) ſeemeth vnto vs a fearefull and cruell thing: for nature withholdeth vs from ſuch rage and furie, as to ſaie: I will kill and murder. But when one ſhall haue grieved and angered vs: well, wee fume and fret with him, and this ſeemeth nothing. But are we deſpitefullie handled? We will endeavour, as farre as we are able, to quite him with the like: and if we uſe no extreame and violent ſtercenelle, we thinke we may well be pardoned. Are we more abuſed? We drawe our dagger, and wee ſtrike our neighbour: but it ſhall bee but one blowe, and no deadlie wound geuen, and then wee thinke there is no murder committed. Behold how men diſpenſe with themſelues. And why is this? Becauſe they thinke of no other thing, but how to diminith their faultes. But it behooueth vs, as God hath taught and instructed vs, to followe a contrarie order to this: that is, that when wee thinke of doing wrong, of ſtriking and beating our neighbours, of conſe- luing any hate or deſpite againſt them, wee ſet murder alwayes before

before our eyes, and thinke : Pooze and wretched creature, whither
 runnest thou, whither doest thou cast thy selfe headlong, when thou
 seekest to be culpable and guiltie of murder before God : So then
 let vs not make this vaine allegatiō, that we know not how or where
 to begin, for God teacheth and sheweth vs, & we cannot be ignorant
 of any thing, but wilfullie and wittingly : and it cannot but appeare
 manifest in the end, that wee would not cast aside our eyes to see and
 knowe that which might haue beene visible and apparant vnto vs.
 Loe what we haue to beare in mind in this place. And withall let vs
 remember, that God hath first forbidden murders, not mentioning
 any thing of charitie, and not shewing vs before that we are bounde
 to succour one another as neede and necessitie requireth. And why?
 For wee are full fraughted with wicked lustes and affections, which
 of necessitie must first bee rooted out, as a ground which is full of
 thornes and briers, must first before it can bee sowed be ploughed vp,
 and ridde of all his weedes, as wee haue aboue saide. So is it be-
 hoofull and expedient, that wee bee purged of the vices which by na-
 ture are in vs, or otherwise wee shall neuer bee disposed to walke in
 true and perfect loue one with another. So then now it remaineth,
 that euerie one consider of his owne abilitie and power, and so be-
 thinke himselfe of discharging his duetie towards his neighbours.
 If I shall haue wherewith to aide them, I must conclude and resolue
 my selfe on this, that whatsoeuer God hath bestowed on me, it is
 not for my selfe, that is to say : that I should onelie loue and ten-
 der mine owne person, but I must haue an eye vnto others : and
 when I haue the meanes whereby to succour and helpe them which
 stand in neede of mine aide, I must diligently employ my selfe here-
 in. For there is a communitie and fellowshippe betweene men.
 God would not create so many seuerall worlde as persons, but hee
 hath linked vs all together. Seeing therefore it is so, that God
 hath placed vs one so neare another, wee must obserue and keepe
 this communion wherein God hath ioyned vs, and not forget that
 it is against nature for vs to hate our owne flesh. But now betweene
 the faithfull there is another greater regard and consideration to be
 had, than this wee haue spoken of. For they ought to knowe, that
 they are not onelie formed to the image of God, but they must also
 consider, that they are all members of our Lorde Iesus Christ, and
 that there is a more streight and surer band wherewith they are coup-
 led,

Ephes. 5. 30.

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led, than this of nature which is common and apperteineth alike to all mankind. And by so much the more ought wee to detest those which so forget all the vnion and coniunction which God hath set among his people, and all those which desire nothing els but to bring to vtter ruine and destruction that which God hath vnited and coupled, and to teare asunder the bodie of the Church. As we see the ministers of Sat han doe, which are wholie set on euill and mischiefe, that it semeth they would despise God, how they separate themselves from them by whom they thinke they can receiue no profit, and who serue not for their lust and fanlie. When so brutish and enoymious an affection shall be in vs, is it not a signe that the diuell possesseth vs, and that the spirit of God dwelleth not within vs: yea, that wee haue not one droppe thereof? Now therefore let vs learne so to rule our selues to this commaundement, that being purged from all rancour all malice, and euill will, we haue diligent consideration of employing our selues to serue and minister to our neighbours, and to acquite our selues of our duetie towards them, according to the meane and abilitie which God hath geuen vs. And if euill thoughts and affections, although they be very secret and hidden, are accounted for murders before G D D: what shall bee said of the violent dealinges, of the oppressions, and excessive demeanours of them which ouerflow their bankes so farre, as that they are reddie to beate and to kill their neighbours, as much as lieth in them? Must wee not account them worse than all the painims in the worlde? But how euer it bee, let vs on our part consider, that wee shall haue euill profited in the schoole of G D D, if we keepe our handes onely from doing of euill, and our hearts in the meane time be not corrected and reformed. And further, they which will shewe what is the true perfection of Christians, must not onely abstaine from nourishing any secrete malice and euill will in their heartes, but they must declare themselves to bee brethren truelie, and in deede, by employing themselves for the behalfe and commoditie of their neighbours, as much as shall be possible for them. Now if it bee not lawfull to nourish any secrete euill will, much lesse is it permitted to behaue our selues so inordinatels, as to strike, and to kill, and to exercise any violence. And who so order themselves so, are as wilde and sauage beastes. And if this affection and desire of euill doing hath bene condemned by mans lawes, what shall this be, when the lawe

1, Pet. 2. 17.

lawe of **G O D** condemneeth vs : Let vs therefore learne to haue an eye vnto him and not consider of our faultes but according to his nature . And because he is a spirite, and will bee serued of vs in all integritie and vprightnesse , let vs remember, that when wee shall haue withhelde our handes and feete from doing of euill, we must also haue our heart s pliable vnto him : yea, and that in such subiection and obedience, that we desire nothing, but by our deeds to shew and proue, that we are truely and in deede his chldzen, liuing in true fraternitie and brotherlie loue, with all them which are called with vs into the same coniunction and fellowship. *Ioh. 4. 24.*

Now let vs cast our selues downe before the face of our good **G O D**, with acknowledging of our faultes, praying that it will please him to make vs feeble them better than we haue done: and that knowing how hee hath bounde vs to our neighbours , and will haue vs make prooue of the feare wee beare him in withdrawing our selues from all euill , from all iniurie and violence : let vs pray him to graunt vs the grace to walke in such brotherlie loue and charitie one with an other, that wee all shoote at this especiall and principall marke: namelie, to honour him as our father , and to leaue our selues to bee gouerned by him and his holie spirite, according vnto his worde : and pray wee that we bee moze and moze confirmed in this , knowing that hee hath reached forth his hande, euen to conduct and holde vs vnder his protection . That it will please him to graunt this grace not onely vnto vs, but to all people and nations of the earth, &c.

Maister Iohn Caluine,
The. 9. Sermon.

Dent, Chap. 5.

18. Thou shalt not committe adulterie,

1st, 2. 12.



Aint Paule speaking of the life of Christians, hauing exhorted them to the feare of God, addeth that they must walke righteously and soberly. Now, there is no doubt, but that this appertineth to the second table of the lawe. Will wee then obserue that which God commaundeth vs in the seconde table? It sufficeth not that wee doe not any wrong or iniurie vnto any, ei-

ther in his person, or in his goodes: but besides this doctrine, it is further required, that wee liue in all temperance and honestie. And to this purpose mention is made hereof, in this former place which I haue alledged to Titus, where it is said, That wee haue beene redeemed by the grace of our Lorde Iesus Christ, to the end we should liue in this world in the feare of God, and soberly and righteously. In another place to Timothy he saith, That if there be a good policie and rule of gouernment obserued, wee shall walke iustly and honestly in all goodnesse. Now, touching the feare of God, this is that spirituall seruice whereof wee haue spoken heretofore, that God bee purely and sincerely worshipped of vs, that wee put our whole trust and confidence in him, that wee call vpon him, that we beare him the reuerence which he deserueth. But come wee to our neighbours. Will wee learne how wee ought to bee conuersant with men? Loe two articles or pointes to bee obserued, which he placeth to this purpose. The first is integritie and vprightnesse, that is, iust dealing, that wee vse no violence, no extortion, no deceite in the goodes of our neighbours. The second followeth: that wee bee not dissolute in life and conuersation, that wee shewe no villainous and vnchaste behauiour, that our liuing bee not inordinate. And this is that which he vnderstandeth by honestie or sobrietie. Wee haue

seene

1, Tim, 2, 2.

seene, when God did forbid murder, how in expounding this worde we said, that God meant thereby to deterre vs from doing any outrage or iniurie: and not onely this, but he would warne vs thereof, that wee should seeke to liue in peace with our neighbours, and not suffer any to bee troubled and molested by vs. It shall bee further handled hereafter touching the goodes also of our neighbours, that we ought not to beare false witness against them: and this apperteineth in like sort to the iustice and byrightness which must bee in vs. So then, if we will reserue vnto euerie one his right, we shall vse no violence or iniurie in the persons or goodes of our neighbours, we shall not attempt to spoile any one of his substance. But here God enterlaceth another precept, That we commit no fornication, which is comprehended vnder the word of sobrietie or temperance. For, albe it we robbe not any one of his substance, although wee be no murderers nor barreters: yet beeing vnchast, dissolute, brutish, and beastly in our life, we may not thinke that God is pleased with vs. For no thing is so inseparable as byrightness, and sobrietie, seeing God hath ioyned them together in his lawe, and that we see how he hath confirmed the same by his Apostle, expounding by him this which is here briefly touched. And therefore, if we will haue the naturall sense and meaning of this place, let vs knowe, that God here commaundeth vs to leade such an honest and chaste life, that there appeare no filthinesse, no loosenesse of behauiour, no vncleannesse in vs. Loe what is the summe and contents of this precept. It is true, that expressely hee forbiddeth vs, in this place, to be adulterers, that is to say, to violate and breake the faith plighted in marriage, that none entise and allure the wife of another: but let vs diligently note that which alreadie we haue touched, that God vnder one forme or kinde comprehendeth the whole, and setteth before vs that which by nature ought to bee abhorred and detested, to the end wee might the more abhorre all fornication and vncleannesse. Wee declared yester day, that when men are tempted to doe euill, they seeke to beguile and deceiue themselves, thinking the fault shall be but light. And so from the lesser they procede to the greater: God contrariwise, to holde vs in a straighter bridle, setteth downe vnto vs the sinnes which are more enoimous, to the end that being preuented with a greater feare, wee might not so easily bee induced to committe any fault. As if he saied, Take heede how you fall, for this might be to breake

your necke . Persuade not with your selues that you shall slide but a little aside, for you shall haue a deable fall : and therefore take ye diligent heede . Loe in effect why God proceedeth after this manner in his lawe , and why now hee speaketh not in generall of all fornication, but of adulterie, which is to breake wedlocke . Now we know, that if any thing must bee kept holie and inuiolable in the whole life of man, it is the faith which the husband plighteth vnto the wife , and the wife promiseth vnto the husband . True it is, that all contractes and promises wee make, must faithfullie be obserued : but if we make comparison , we shall finde that marriage not without great cause is named the couenaunt of God . Solomon sheweth by this worde, that **G D D** beareth rule ouer marriage, hauing it vnder his garde and protection . And for this cause, if the husband breake his promise which he hath made vnto his wife , hee is not periured onelie towardes her, but towardes **G D D** . As much is to bee said of the woman, that she doth not onely wrong vnto her husband, but to the liuing **G D D** . For vnto him is she bounde, in as much as God also will haue the care of mainteining marriage, whereas it is ordeined by him, and he himselfe the author thereof . Therefore, when wee heare this worde of adulterie, wee ought to holde it as execrable and accursed : as if men would in expresse termes despise God, when they will as enraged and furious beasts, breake the holie and sacred bond which he hath established in marriage.

Now then we see how highlie God esteemeth of honestie and chastitie . And why ? When he will that we be sober, continent, chaste, and modest, he saith vnto vs, Except you be honest and sober, you be as adulterers : that is to say, What so euer excuse you shall pretend before men to make your faulces light and little, I haue you in great hatred: for all your life is infected before me, you are corrupt & stinking in my sight . We see then, as I haue already touched, that here is a streight commaundement to holde vs in all honestie and modestie . And by this we see, how the excuse of them which say, They do none any wrong, when they are inordinate in their liuing, and full of many outrageous enormities, how vaine (I say) and friuolous this excuse of theirs is . For our Lord knoweth well why he vsed this manner of speaking . For it is not because he is tongue tied, and cannot speake otherwise , or that he knew not in what order to set and digest

gest his matters: but because hee would shewe, that albeit men will make the matter very small, when they are dissolute and disordered in liuing, hee hath an other balance than so, wherein to weigh their offences, and will condemne all of them as adulterers which abuse themselues to all villanies and vnchast dealinges. So much the more therefore ought wee to weigh this worde which is here mentioned, when it is said, Thou shalt not bee an adulterer. But all this notwithstanding, wee must consider of the degrees which are contained vnder this commaundement.

In the first place then let vs know, that God will haue the holy coniunction in wedlocke kept pure & vndefiled. For if our persones are counted pretious, & our liues held deare in his sight, he will also that the loyaltie and mutuall faith which ought to be betweene the husband and the wife, be in price and estimation, that such an holy thing as marriage is, be not set forth to all reproch and villanie. And this ought to teach vs, that **G O D** will not haue a man cast an vnchaste eye on the wife of his neighbour. And why? For our Lorde hath already coupled her vnto her husband. Hee will that her husband bee her shadow: & that when we thinke on euill, and set our minds on any vile lust, we ought to stande in feare of that which is declared vnto vs: namelie, that God will wreake himselfe on all them which violate and defile the holy coniunction which hee hath set forth in his owne name. And this in like sort pertaineth vnto wines touching their husbandes: namelie, that the wife ought not to geue her selfe ouer to wicked desires, when shee beholdeth a married man. And why? God himselfe hath assigned vnto her her mate. It behooueth then, that except wee will bid battell to our Creatour, euerie one liue in his household, as he is matched, that this order bee inuiolable kept, seeing God is the authour thereof. This is one point to be obserued.

Moreouer, we must alwayes returne to this point, to consider of the nature of God, that he is not an earthly Lawgiver, that he forbiddeth not onelie the exterior act, and permitteth vs in the meane while to bee geuen vnto our wicked lustes and affections. For **G O D** will not bee serued with eye seruice, and forbiddeth not onelie the acte it selfe when marriage shall be broken and violated, but he interdicteth all wicked desires and affections. And this

Math. 5. 28 is the cause why Iesus Christ saith, That he which loketh but awrie on the wife of another, that euen he is an adulterer before God: and albeit he be not culpable by the lawes of men, and that he may bee accounted chaste, as not hauing committed any whoredome: yet notwithstanding, before God he is already condemned, as if he had committed fornication. Therefore, when wee heare this worde of adulterie, which is so condemned, let vs learne to abstaine from all fornication, not onelie touching the act thereof, but to keepe and re- teine all our senses chaste, that chastitie & concuencie be both in our

1. Cor. 7. 34. eyes and in our heart. For behold how S. Paule hath defined true chastitie when he saith, That all which are vnmarried, ought to studie how they may obey God, by keeping their bodies & their minds pure & cleane. He saith not, That they who haue not defiled their bodies wth fornications, remaine chaste: but they which tooke paines to keepe both their bodies and soules undefiled. And when we shall haue considered, how God abhorreth and detesteth all adulteries, we must yet go further, applying and extending the same to all fornication & uncleannesse. True it is, that he which breaketh the faith and truth of marriage, committeth a double offence, and much more enoimous (as I haue already said) but we must alwaies remember this, that God will not haile men only, not to attempt any thing against marriage, but he commandeth also that men lead not a brutish life, that they suffer not fornications to haue their ful flote. Hee forbids them which are not married, to wander hither and thither in their concupiscences, and to abandon themselues to all lustfull meetinges, willing them to be pure and cleane both in bodies and minds. For he saith, That not onely their soules, but also their bodies are the temples of the holy ghost, as it hath bene already recited. And these are the wordes of S. Paul, when he warneth the Corinthians, that this were a wicked and infamous thing for them to suffer, as they had already suffered fornications among them. Knowe ye not (saith hee) that your bodies are the temples of the holy ghost? Doe then, seing God doth vs this honor, to choose our vile bodies, which are not only brittle vessels, but earthen, euen earth and rottennes, & yet notwithstanding God hono- reth them so far, as to make them temples of his holy spirit, to dwell therein, & shal we venter so to moile them in al filth & infectio: Shal we make them as stables and sties for hogs: What a trecherie is that:

1. Cor. 6. 15.

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What an abhominable wickednesse? Neither is this all. For let vs consider whither S. Paule leadeth vs. Our bodies (saith he) are the members of Iesus Christ. This is then all one, as if a man shoulde rent in peeces the bodie of Iesus Christ, when he abandoneth his bodie vnto fornication and vncleannesse. For it is certene that we cannot interminge the sonne of God with our filches & abominations, he being the fountaine of all puritie. So then, when a man yeldeth himselfe vnto fornication, he doth as it were teare in sunder the bodie of our Lord Iesus Christ, as much as lieth in him: not that we may do it, for the sonne of God is not subiect vnto vs, to be so dishonoured, but we notwithstanding shalbe culpable of such a blasphemie as this, we shall be guiltie of such an iniurie done vnto him. Therefore let vs learne that God will, that not only euerie one for his part obserue the loyaltie and faithfulness required in mariage, but in generall, that we be sober, and chaste, to walke in all puritie of life, & not to giue the byle to all filchinesse and vncleannesse. The reasons which I haue alreadie alledged ought well to moue vs hereto: and this also which I haue alreadie touched of adulteries, beeing applied of vs to this purpose, may lead vs to all sober and chaste liuing. Let vs therefore haue all our senses tied vnder such temperance and sobrietie, that when the diuell shall sollicite vs to anie vncleannesse, wee may alwayes giue him the repulse, that hee finde no accesse vnto vs, beeing excluded from all enteraunce. A certene Paineine knewe well to say, That it is not ynough for a man to haue his handes abstinent: that is, that he be not giuen to rapine and spoile, to wrong and iniurie any one: but hee must also haue his eyes continent, that is to say, he must not be giuen to vncaste and wanton lookes. If this hath beene taught by those poore, ignorant, and blinde wretches, what shall become of vs, if wee remember it not, when we are warned (as I haue alreadie saide) that God hath shewed vs this honour, not onely to resourme our soules vnto him, but our bodies also, although they bee mortall, and that we see they haue nothing in them but rottennesse and corruption? Seeing then it is so, that God accounteth our bodies as his, and that he will dwell in them, let vs learne to walke warily, that wee committe no vncleannesse, and bee giuen to no kinde of filchinesse, to driue God from out of vs, who would possesse vs for his dwelling place, and for his holie Temple. And withall wee must remember that which Saint

1. Cor. 6. 15

Cicero. off.

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1. Cor. 6. 18. Paule saith, That other sinnes which a man doth, are committed without the bodie, but fornication is committed in the bodie. For it is certaine, that by thestes and oppressions we defile our bodies, and our handes (as the holie Scripture in this sense speaketh) that when we violently oppresse anie, we haue our handes full of blood, as the Prophet Esaie speaketh. But Saint Paule considering well, that fornication is more shamefull and ignominious, and that men ought specially to keepe themselves from it, declareth that fornication leaueth a marke behinde, which remaineth imprinted in the bodie, whereby it is open to all infamie and reproch. We are verie desirous to conserue our honor and estimation vnspotted, it would grieue vs much that any one should staine vs with some euill & infamous note: why then will we turne hedlong into such vncleannesse, as to draw on vs a marke & impression of infamie and reproch in the sight of God, before his Angels, and in the face of al men? So then let vs diligently note this, and we shall the better be withheld from such corruption & filchinesse. For albeit our frailtie be such, that the diuell tempteth & allureth vs hereunto: yet shall this serue vs for a bridle, to restraine vs to this puritie which I haue mentioned, not onely of bodie, but also of minde. And mozeouer, let vs heedfully note that which Saint Paule annexeth to the threat he remembreth of wicked persons, when he saith: Let no man deceiue you with vaine wordes: for, for such things cometh the wrath of God vpon the vnfaithfull and disobedient. For men flatter themselves at this day, as they haue done heretofore: and it seemeth vnto them, that fornication is not so great and deadly a sinne. Yea, see some leasters and scoffers which scoorne God, and call whoredome but a naturall sinne, & say that fornication is but a small matter. There are such filthy swine which will speake thus. Now for this cause Saint Paul saith: Let no man deceiue you. These scoffes and floutes were euen in his time verie rise, in the mouth of the contemners of God, and manie blinded themselves, as we knowe the world is much inclined to flatter it selfe. Let none deceiue you, saith Saint Paule, by such lying wordes. And why? For fornication is a detestable thing in the sight of God, as hee sheweth by the punishment which he hath sent vpon fornicatours: as Saint Paule noteth in the tenth of the first Epistle to the Corinthians, where he bringeth in an example of a mightie armie which was slaine for this sinne. And by this, is it not manifestly knowne, that God can not collerate and beare

Esaie. 1. 15.
and 59. 3.

Ephes. 5. 7.

2. Cor. 10. 8.

beare with fornications: For the life of man (as we yester day declared) is deare and pretious vnto him, they are creatures made and reformed to his image and likenesse. Nowe, when there are one, two, thre thousand men dispatched, so that God destroyeth so great a number of his owne images, that is, of creatures which he hath formed, must we not say that there was kindled some terrible fire of his vengeance: And what: Fornication was the cause hereof. Conclude we therefore, that we must no longer seeke to deceiue our selues, as if our fautes were light and easie to bee pardoned, seeing our Lorde which exceedeth not, or passeth measure in his iudgementes, hath reneged it with so sharpe a punishment. But rather let vs knowe and remember, that we shall bee called to our account before the heauenlie Iudge, when happilie men haue absolued and pardoned vs, and that when wee haue thought there is in vs no infection and filthinesse, God shall put vnto his hande and declare it. So then let vs haue an eye vnto him, and the examples which he giueth vs, that wee may remaine vnder his feare, and endeouour with greater diligence to abstaine from all pollutions and spotted of filthinesse. We see in effect howe wee ought to vnderstand this seuenth commaundement of the Lawe, that we defile not our selues with anie uncleannesse or intemperaunce. Nowe, if wee ought to keepe our bodies and soules undefiled, must wee not withall warilie auoyde all the occasions which might induce and leade vs vnto fornication: Yes verilie. Let vs therefore note, that they which abandon and giue ouer themselves to anie loosenesse, seeke nothing else than to entrappe themselves in the lines and snares of Satan: and although they are faultlesse in the eyes of the worlde, and none reprehende them: yet are they fornicatours in the sight of God. If this were well considered, wee shoulde not see anie longer such dissolutenesse in apparell, in gestures, and in wordes, as the worlde herein at this day vseth an enormous and outrageous libertie. What if men and women so attire themselves to seduce and deceiue one another, and to laie their baits for fornication: are there not so manie bawdries and fornications wrought: It is true, they will alledge: O, as for mee, I haue not plaid the fornicatour or adulterer. But yet notwithstanding, they will make them selues a preie for Satan, and will drawe others, as much as in them is, into the same case. All these

enormities therefore, and superfluties, which are committed in apparell, which are vsed as snares to entrappe others, are reckoned for fornications, and are contained vnder them before God. The like is to be said of vnchaste gestures and behauiours, of ribaldrie, and filthy speeches. When a man and woman shall so frequent one the other, that they giue place vnto Satan, and so tame themselves to his subiection, as to be helde snared in his ginnes, and that they peeple themselves bond and thrall vnto him: loe fornication committed before God. And albeit there hath beene no acte committed, no through promise made thereof, yet shall not God leaue to punish these thinges: for hee is manifestly tempted. And hereby wee see howe childish and friuolous the shifts and escapings of them are, which will excuse this or that not to bee euill done, sobeit there be nothing meant or intended: as they which woulde that daunces, and such other disorders bee permitted. What? So, that no fornication bee committed, is this euill and wicked? This is, as if in plaine tearmes they woulde mocke God, and hoodwinke him, to buffet him, and cause him to prophesie whodid him the harme. Wee knowe well that daunces can bee but the forerunners of fornications, that they are to open the gate wide vnto Satan, and to call him to come and to enter in boldly, and without all feare. Loe, what daunces do alwayes bring with them. If one say, I meant no euill thereby: hee maketh God a liar. Saint Paule

1. Cor. 15. 33. saith, That euill speakings corrupt good manners. And loe

Menander. why hee alledgeith this from a Paineime, that wee might haue so much the greater shame. If wee accept not of the doctrine and instruction which is giuen vs by Saint Paule, let vs bee taught in the schoole of poore vnfaithfull ones, and of idolaters. For they knewe well to alledge, That euill woordes corrupt good manners. Nowe, when the tongue shall bee infected with wicked and vnchaste speakings, that in gestures and wordes there shall bee nothing but signes and markes of all wickednesse and villanie, if men say (as aboue we mentioned,) They haue no euill meaning: is not this to lie openlie and manifestlie vnto the holie Ghost? So then, let vs note, that when all fornication is forbidden, it is to the end that wee shoulde walke modestlie, and behaue our selues soberlie, both in our gestures and speakings, and that no dissolutenesse, & vnrallie behauior be found in vs, which may

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tend anie way vnto fornication. I graunt that all things are pure to them which haue their conscience pure, but this notwithstanding we must take heed, that Satan by his wilinesse preuent vs not, and make some breach in vs. We see in what sort this commandement ought to be considered, that we take heede, not onelie of the act of fornication, but of all that which is linckt thereto, of all that which hangeth on, and is accessarie therevnto: of all that which dwelleth neere it, of all that which may induce and lead vs vnto it. Brieflie, we must beare in minde that which latelie I touched out of Paule, that as we ought not to do anie wrong vnto our neighbours, touching their persons and their goods: so must we also walke in all honestie, and sobrietie, cutting off, and remouing farre from vs all those behauiours and intemperancies. Now, as all filthy speakings, as daunces, and other like vnchast disorders are condemned before God, as contained vnder fornication, so are other intemperate and riotous demeanors. Wee shal see these drunkards which glut themselves as brute beasts, when they are well whiled, not sticke to giue them selues ouer vnto all vncleanesse & filthinesse: they are then so besotted, that they know not their owne shame. Therefore, when men leade so brutish & beastlie a life, drinking excessiuelie, and ouercharging them selues with meat, and after this prostitute their bodies, and abandon them to all filthinesse and villanie, albeit they commit not fornication in act and deede, thinke we that they shall escape the hand of God, and not haue a malediction and curse fall on them as vpon fornicators? Wee see then how the sobrietie whereof Saint Paul speaketh, is so to be vnderstood, that if we will be chaste and continent before God, we must not onelie abstaine from fornication, and from all wicked lustes and concupiscences: but we must vse our meate and drinke soberlie for our nourishment, and not to excesse and intemperance, so that hereby all modestie and sobrietie be laid aside and neglected. Loe what we haue further to beare in minde. Now, if one object & saie: And howe shall we be able, seeing the frailtie of our fleshe is such, to abstaine from al pollution & vncleanesse? For we see the incontinencie which is in men, & in this thing as much as in anie: so vicious and corrupt their nature is. In deede it is true, that men shall not be able to bee continent, for our Lord will that euen in this behalfe we feele the malediction & curse of the sinne of Adam: namelie, in this vnrulie steof our fleshe, except he by an especiall gift vphold and preserve vs, as it

Tit. 1. 15.

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is said, all haue not this gift, so that euerie one must consider of that which God hath giuen him. But how euer we feele our selues disposed herein, God hath appointed a remedie for them which can not abstaine. God therefore, albeit his pleasure is to leaue this marke and signe of infirmitie abiding in vs, yet in the meane time hath hee assigned vs a conuenient remedie. Shall some man perceiue this frailetie in his flesh? Shall some woman feele the like? It can not be denied but that this is a sinne: and although it bee an inclination as proceeding from nature, I meane from this corrupt nature which we haue of Adam: yet is it in it selfe to be condemned. For, all such unrulinesse of the fleshe, is farre from so excellent dignitie, as **G D D** gaue vnto mankinde, that we shoulde now beare such markes, in steade of being as we should haue bene, as Angels of heauen. So then, all unrulinesse of the fleshe is a vice: but yet so the Lorde beareth with vs, that hee hath ordeined such a meane, as whereby this vice shall not bee imputed vnto vs for a vice, whereby this unrulinesse of the fleshe, being in it selfe vicious and damnable, shall not be imputed before **G D D**, when it shall haue this cloake and couerture. And when a man, seeing that he can not abstaine, after he hath prayed to God, & recommended himselfe vnto him, taketh a wife, to the ende hee leade not a dissolute life, to exercise his lustes here and there as chaunce serueth, as dogges, and bulles, and other like brute beastes doe: when he shall (I say) haue his recourse vnto marriage, as **G D D** hath ordeined: loe, this vice is hidden and couered, and cometh not to account. And in this wee see the inestimable bountie and goodnesse of **G D D**, that when he leaueth in vs this vice, such a one as ought to shame vs: yet notwithstanding, hee ordeineth a good meane, whereby it is buried and appeareth not. And albeit men bee incontinent: yet are they not accused before God, nor brought before his throne of iudgement, if so bee they keepe them selues within the boundes of marriage: for all vncastitie is not lawfull, as if a man would graunt him selfe an outrageous libertie herein, and a wife likewise toward her husbände: for we must take heede we make not of our house a stewes. But when a man shall liue with his wife in the feare of **G D D**, albeit the companie of the bedde be shamefull: yet before God and his Angels it wanteth nowe all reproche and infamie. And why? The couerture of marriage sanctifieth that which is polluted

polluted and unhallowed, it serueth to purge and make cleane that which in it selfe is filthie and vncleane. Therefore, when wee see that our Lorde is so bountifull and gentle vnto vs, that hee hath ordeined such a remedie, are we not by so much the more wicked and vnthankfull, if we vse it not, and if all excuses which men alledge, be not hereby remoued and taken away: As who should say, That **GOD** had not prouided for their necessitie, and that hee had not shewed him selfe so louing a Physician, to heale that euill disease which was in vs, as though hee had not at all interposed him selfe for our health, as wee see now he hath. Therefore, let vs laie aside all those excuses of frailetie and weakenesse, seeing that our Lorde would aide vs in this behalfe, and hath ordeined this holie estate of marriage, that all they which haue not the gift of continencie, giue not them selues ouer notwithstanding to anie filthinesse and vncleannesse. Wee then see what we haue to beare in mind, and wihall let vs further note that which the Apostle saierh, That the bedde of marriage, as long as men and women keepe them selues together in the feare of God, and in all modestie and sobrietie, that *Heb. 13.4* even this bedde is honourable. So that, albeit by great reason it bee in it selfe shamefull: yet God turneth it all into honour. It is not lightlie to be considered, that the Apostle calleth that honourable before God, which except he did pardon it, were shamefull euen before men. But he pronounceth malediction and vengeance vpon all adulterers and fornicatours. When wee heare such a sentence pronounced of marriage, let vs learne to shrowde our selues vnder so honourable a shadowe, if wee haue neede thereof, that our lustfull desire bee not condemned before **GOD**, and before his Angels. And they which shalbe able to abstaine from marriage, let them so consider of their abstaining for a time, that if neede shall require, they reiect not, but haue recourse vnto this remedie, which **GOD** hath appointed: and let them so loue out of marriage from day to day, that they be alwayes prest and readie to order themselves to the rule of **GOD**, when hee shall call them vnto this estate. But now, here wee may see, howe Sathan hath ouerthrowen the whole order which **GOD** hath assigned: yea, (euen vnder the colour of holinesse and religion) we see what abominations are hereof proceeded: as among the Papistes it seemeth that it is the most Angelical vertue that may be, to liue single & not to be married.

Loe, an estate of all perfection, will the Monkes say, when they are not married. The Priestres will say, that hauing sollemnized their bowes, they are dedicated to God. Againe they will say, We are of his Clergie, we are as the floure of his Church, wee must be separated from the common filthes and pollutions of the world. So then among the Papistes one shalbe thought to come neere the state of the Angels in heauen, when he is not married. Nowe in the meane time we see how God is mocked with so wicked and diuelish a presumption: for consider wee what beastlie abominations haue followed of this, that marriage hath bene so contemned and despised. See these Priestres, these Monkes, these Nonnes, which despitefullie reiecte this benefit which God presenteth vnto them: namelie, that if there be anie infirmite in them, they may marrie: but they despise and disdain it as a thing filthie & defiled. And this is euen to warre against nature. And therefore was it not necessarie that God should reuenge him selfe of so presumptuous a pride, when men so despitefully trample vnder foote a remedie which he giueth them: Shall we not think that diseased person out of his wittes, which in stead of receiuing the potion which is giuen him for his helth, tumbleth it to the ground in despite of his Physician: so enraged are al these angels of hell of the Papasie, all this pestilent vermine of Priestres, of Monkes, and of Nonnes, which haue reiected holie marriage: in which deede of theirs, they bidde battell openlie to God. And not contenting them selues with this, they ouerflowe their bankes in such sorte, that they dare vtter with full mouth those blasphemies, which ought to make the haire of all men, which heare them, to stande on ende. Where there no more but this, yet hereby might we see, that the diuell hath gotten there all the rule into his hand, and that this is the vse of Antichrist, and of this Apostolical seate of Rome, to spue out such blasphemies: as when it hath bene there pronounced, That they which are in the flesh, can not please God: that we must be separated from all vncleannesse, and therefore that Priestes must be forbidden to marrie. Loe, the verie words of a Pope, which notwithstanding haue bin registred to posteritie, as if it had bene an oracle coming from heauen. Nowe, if the diuell should haue all the swinge hee might wish: yea, should be vncained and let loose in the world, could hee speake after a more detestable maner, to despise God, for instituting of marriage, than to say: That they which are in the fleshe can not please God:

Syrigius.

God: This is, as if he did condemne all mankinde: for in this hee condemneth, not onelie them which liue at this day, but all the holie fathers which haue liued vnder the lawe, all the holie Patriarches, all the Apostles, and the holie Martyrs: so behold a diuell of Rome, which will banish out of the kingdome of heauen, both the Apostles, the Martyrs, & all the holie Fathers. Thus he which wilbe in the Paradise of the Pope, must be a companion of the diuell of hell: for albeit this be an enormous and outrageous thing, that this miscreant Syrice hath pronounced such a blasphemie, as therby to exclude the greter part of the holiest personages, which euer haue liued from the kingdome of heauen: yet would GOD neuer haue suffered, that such an horrible blasphemie should haue bene pronounced, but that thereby he would make manifest this abhominable seate of Rome, when he would permit these diuels so farre, as vnder a colour of holinessse, to reiect marriage, and suffer them for a iust vengeance, to loose the bydle to all wicked and infectious lustes, and to infect the world with their detestable Sodomitries: in so much that they excede in that wickednesse, which the Paines (men without God) haue had in horrour and execration. Now, by this we are warned (as I haue already said) not to set light by the giftes and benefites of God, but to vse them with al sobrietie, so that they which cannot containe them selues, bend their neckes, and receiue with all gentlenesse, the yoke of marriage, subiecting them selues thereunto: knowing, that when the husbandes shall beare with the wiues, and the wiues shall seeke to liue in peace and good quietnesse with their husbands, this shalbe a sacrifice acceptable vnto God. If they haue a great charge of children, let them take heede to nourish and bring them vp, be they poore or rich, knowing that God accepteth & receiueth in good part, this seruice. Let women also, when they shall haue much trouble & grieve in caring for their household, knowe, that these are so manie sacrifices acceptable vnto God. And albeit marriage be contemned by these diuels, which (for to despise God) imagine it an Angelicall perfection, to abstaine from it: let them notwithstanding, which are in this holie estate, knowe, that God accepteth of them, that hee receiueth them, that hee guardeth and protecteth their house and familie. For, seeing he saith, That he is the authour of marriage, he will blesse it, when we shall proceede therein, according to his will and pleasure. Let them which are not married, take diligent heede notwithstanding,

1. Cor. 7. 34.

ding, to walke in the feare of God, and to esteeme and honour marriage as it behoueth. Let both the one and the other endeouour to keepe them selues in all puritie, both of bodie and of minde, as S. Paule hereof speaketh, in the seuenth of the first to the Corinthians, where he condemneth not the widowes and the rest which abstaine from marriage, but hee exhorteth them to doe their dueties. For, the virgins, and widowes, and such as are not married, ought so much the moze to cleaue vnto God, and to walke in his feare, as being lesse hindered to dedicate them selues wholie vnto him. And why? For they are not distracted with so many cares of the worlde. They which are married haue moze incomberances: howbeit, they must also take heede, that they permit not themselves to much libertie, but that they walke in feare, and in all carefulnesse of their duetie. Loe then, howe in all estates we must haue sobrietie and honestie in our persons, in such sort, that we may present & offer vp as liuelie sacrifices vnto God, both our bodie and our soules, seeing hee hath redeemed them so dearelie with the blood of our Lord Iesus Christ, and that he would haue them dedicated vnto him selfe, to dwell in them, as in his temples.

Nowe let vs cast our selues downe befoze the face of our good God, with acknowledging of our faultes: praying him, that he will make vs feeble them better than we haue done: yea, in such sorte, that vnfeignedlie displeasing our selues in them, wee learne to haue recourse vnto him, acknowledging the faultes and offences whereof we are culpable, that we desire nothing else but to giue our selues ouer vnto his seruice, and to please him in all, and through all, vntill we haue accomplished this course of ours, & ended this earthlie pilgrimage, to come to that saluation, which he hath prepared for vs, and reserueth vnto vs in the kingdome of heauen. That it will please him to graunt this grace not onelie vnto vs, but to all people and nations of the earth, &c.

The

The. 10. Sermon.

Dent. Chap. 5.

19. Thou shalt not steale.



If we well vnderstood but in one word the will of God, which hee plainlie enough declareth vnto vs, we should not neede to studie much for the right knowledge of ordering our selues, and of leading an holie and righteous life. But no such ignorant person, as hee who wil not vnderstand: none so deafe, as he which will not heare (as we say in common prouerbe.) And this is the cause why we are so blinde, albeit our Lorde Iesus Christ hath shined before vs with his brightnesse, and hath made vs priuie of his will and meaning, as well in this precept of the lawe, as in all the rest we haue aboue handled: for if euerie one would enter into his owne conscience, to make a iust and true examination of his faultes, should he not finde that it is easie to iudge, that when we do our neighbour anie wrong, when we deceiue him in his goods, what couerture soeuer and cloake we haue for it, that we be culpable of theft before God? But what? If so be we may hide our shame before the world, it sufficeth vs: and the iudgement of God in the meane time is troden vnder foote, and we care not for it: but yet all these fig leaues, with the which we couer our selues, shall serue vs to no purpose, wee must in the end come to our account before the heauenlie Judge, and then shall we finde, that it is not spoken in vaine which he hath pronounced by Zacharie, That his malediction and curse shall come *Zacha. 5. 3.* vpon him which sweareth, and vpon him which stealeth, that is, that in what matter soeuer of the lawe, and in what point soeuer we shall haue offended, he shall not faile to take vengeance thereon. Men therefore may well iustifie them selues, or flatter them selues: yet God in the ende shall displaie and shewe forth his indignation, both against swearers, and against theeves. But the better to vnderstande the will of the Lorde, let vs knowe, that hee hath vsed this

word of theft, or stealing, to make vs haue in greater hatred all de-
ceite and all rapine, in all kinde of wrong which we are able to de-
uise against our neighbours: as we haue already aboue declared of
murder and adulterie. If one call a man theefe, he wilbe grieuouſlie
offended, for this is a worde of infamie and reproche, and therefore
he will not suffer him ſelfe to be ſo diſhonoured in the face of the
whole world. God then, to the end he might induce vs to hate all de-
ceitfulneſſe, all harme doing, all extortion, that we might be in the
goods of our neighbours, vſeth this word in ſteade of all other. We
might well haue ſpoken after ſome other manner: hee might haue
ſaid: Take heede how you do pull vnto your ſelues the goods of ano-
ther: take heede you make not your gaine by the loſſe and damage
of your neighbour: take heede of vſing anie ſuch violence: but in a
word he ſaith: Steale not. And why? Euen to this end, that deceits,
rapines, and pillages, and all harme doing, be had of vs in greater
detestation: that we be aſhamed to do wrong vnto anie, that we ſtand
(I ſay) in greate feare hereof, when wee ſee that wee are guiltie of
theft before God. Moreover, let vs note, that there are manie kindes
of theueries: for ſome vſe priuie and ſecret ſleights, when they draw
to them ſelues by ſubtile meanes and practiſes, the ſubſtance of ano-
ther: others vſe open force or violence, and this is properlie called
rapine, pillage, extortion: others vſe yet more ſlie ſeates, and cloſer
conueyance: yea, a man ſhall thinke they moue not a finger to touche
anie thing of their neighbours, a man ſhall not be able to accuſe them
before the world: and yet becauſe they walke not in all ſimplicitie &
vprightneſſe, they are theues before God. We ſee then, how we muſt
conſider of the kindes of theuerie, when we will vnderſtand what is
forbidden in this place. But in the meane time we haue to note, that
God iudgeth not of theſtes after the manner of men: for they which
liue in great credit and reputation before men, ſhall not ceaſe to be
condemned before God: yea, albe it none accuſe them, but that the
poore whom they haue eaten and deuoured ſhall crie for vengeance:
and althoug none of them ſpeake one word, yet the afflictions which
they endure, crie aloud in the eares of God, and ſue proceſſe againſt
their oppreſſours, without ſounding one worde. So then, we muſt
not bring out owne fanſies to iudge of theſtes, thinking to eſcape the
hand of God, when we ſhall not be cōdemned of men, nor puniſhed by
earthly iudgment: for God proceedeth in this much further & higher.

Let

Let vs therfore briesly beare in mind, that touching God, all kind of
 harine doing, when wee desire to plucke vnto vs that which is not
 ours, is named theft throughout the holie scripture. And in deede,
 when God manaceth a woe by the prophet *Esaie*, that he which hath *Esaie. 33. 1.*
 pillled and spoyled others, shall be rewarded with the like, he speaketh
 not of pettie theeves, which we lead to the gallows: but he speaketh
 of great Princes and Monarchs, which bare then the sway through
 out the whole worlde. And againe in the first Chapter, when he ad-
 dresleth his talke against the holie people, which was the Church of
 God, Thy princes and gouernours are companions and Princes of *Esaie. 1. 25.*
 theeves, saith he. Now certeine it is, that none charged these of
 theft: nay these sat as Iudges & condemners of other pettie theeves,
 and yet failed they not to be condemned before God. And thus the
 theeves which are honourable here belowe on earth, are notwithstanding
 accursed by the lawe of God, and he hath pronounced on them
 his determinate sentence, in this text. Wee must therefore humble
 our selues vnder the iudgment of God, and know that we shall gaine
 little, albeit our theueries be excusable before men, although we couer
 them and colour them. For in the meane time, the lawe of God shall
 haue his full course, and the execution thereof shall be readie at hande
 for our condemnation. God hath forbidden nothing which he will not
 call into account. We see then, what we haue to beare in minde, con-
 cerning this place. Now it resteth, that that which wee haue briesly
 touched, we handle more amply, and as we may say by peecemeales,
 specifying it by examples, to the end it may be better vnderstood, as
 I haue already said: if we were diligent and attentue to hearken vn-
 to that which God declareth vnto vs, we need not make here any long
 exposition. But what? We seeke nothing else but to cloke and hide
 our selues with some dissimulation: and albeit the thing be cleare y-
 nough to be knowne, alwayes to make some doubt. And this is the
 cause why we must be so precisely charged, and more neerely pressed
 in all things. We haue already said, that there is more than one kind
 of theft. For some rob openly, as when one spoileth so manifestly, that
 one may put out his finger, and say, This man hath stolen an horse, he
 hath robbed one of so much monie, he hath stolen a bed, a dish, or such
 like thinges. Well: these theueries are sufficiently iudged of the
 worlde. But when a merchant hath counterfeite wares to sell, and
 knoweth not how to rid his handes of them, loe a simple man, whom
 he

he will intrap and deceiue with them. Now happily this, men count not theft, and yet such a man is a theefe for vsing so euill a conscience, albeit no man condemne him. It is true, that he whose profite it shall concerne, will be a good and vpright Iudge in this matter: and if he know the deceit and couin which is vsed, he will say, Such a one doth me wrong. We neede not go to anie great Doctour or Clarke, to shew vs that one hath done vs wrong, euerie one knoweth it himselte well inough, and yet we thinke not on this kinde of theft, and wee knowe it not sufficiently. But God shall not faile to iudge and condemne him for a theefe, which hath so abused a simple man, and shall haue deliuered him counterfeite merchandize, seeing hee hath deceiued him which wanted all skill and iudgement. He in like manner which shall ouersell his ware to him which is altogether ignorant, is in like fault, and both these are theeves and robbers. Againe, a lewd and wicked man maketh a counterfeite peece of worke, and the fault thereof is not espied, or how euer it be, he taketh for it as much as he may possibly cathe, without anie reckoning of selling it, as it is worke: notwithstanding, being charged therewith, he will say, Tush, I had to deale with a rich cobbe, the matter is not great, he hath a good purse to beare it. Well, the man which vseth this, albeit he haue his shifring windlases before men: yet the iudgement of God hath alwayes his course. If one demaunded euerie man his opinion herein, and all answered, We holde not this for theft: God notwithstanding shall not retract his iudgement after our fantasies. We see then the theeueries which shalbe accountable before God, which we notwithstanding let slippe: and no thanke to them which haue graunted them selues such a libertie, if the euill be not pardoned. But what? Behold, the law of God is inuolable, as we haue said: and it shalbe hereafter declared, that it alwayes bringeth his execution with it. It resteth then, that seeing we must not walke deceitfully, nor vse any subtilie practises, we returne vnto this equitie, which nature prescribeth vs: namely, that we doe not vnto an other that which we would not haue men to do vnto vs. When we shall haue such a rule, it shall not neede that we haue anie great volumes, to learne what it is to steale. For in one word, euerie one shalbe able to knowe how to walke with his neighbours: namely, that he vndermine not his neighbours maliciously, that he seeke not to enrich himself at the cost and charges of an other, that he pull not vnto him the substance and goods which are

not his owne. There shall not need then but this worde, and behold all the faire couertures, & best appearances we haue, shall banish away, and come to nothing. For when we shall haue deceiued men, we think wee haue also forthwith blinded Gods eyes. Let vs take an example in this place, wherby this point shalbe fully & perfectly understood. He which by lawe shall haue gained the goods and possessions of an other, thinketh that he is the iustest possessor in the whole world. And why? For sooth iustice hath passed on his side. Now, not to say that iustice was peruerterd (as it is to true that many by their corruptions & wicked practises, make of iustice a mere spoile & robbery, overthrowing all right and equitie) that Courts of iustice shalbe oftentimes as Fautes to sell the right of an other, & to peruert all equitie. But be it that no such thing hath bene in this case, but some man by his craft & subtiltie hath found the meane so to drawe vnto him the goodes of an other, that he will boldly say, All iustice & right hath iudged me this, so that there is no better or moze iust title in al the world, than is this. Loe a double theefe before God. It had bene better by many degrees that hee had spoyled and robbed the house of his neighbour, than by law so vniustly to haue gaine the goods of an other. And why? There is theft committed: and againe, this theft is done vnder the colour of iustice, which is a sacred and holie thing. Verily God can not be able to suffer such a trecherie. Sure burglary is worthe to be more grieuously punished than other theft: but when we approach vnto the seat which God hath dedicated vnto his maiestie, there to overthrowe & confound all equitie, behold, is not this an heinouiser offence than ante robbery? So then, let vs diligently note, that what cloke soeuer wee may take to couer our selues before men, the law of God alwayes shall haue his force: that is, if we vse deceite or malicious witness, if we vse extortion & violence, we shalbe condemned for cheates & robbers. If a man vnder this shadow, that he is in authoritie, shal vse ante violence against his poore neighbour, and that by this meanes he oppresseth him, this man is a theefe, & halfe a murtherer: so that he is no simple theefe, but qualified beside with manslaughter: & yet for withstanding, this is passed ouer and pardoned. It is true, that one foule time murthereth hereat, but it is but betwene th lips. And all this while this outrageous oppressor ioyeth in his doings, pleasing himselfe well in them: and which worse is, the greater theefe he is, the moze he shall be honored. For as a man by scraping all vnto himselfe becometh very wealthe

wealthe and rich, so shall he be preferred and aduanced higher. Beholde then, howe by theses one shall come to great honour, touching the worlde. So then let vs not take these bandes to couer our eyes withall, but let vs rather knowe that which is contained in the holie Scripture, that is: that we shall alwayes be theues, when we shall not do vnto an other, which we would that one do vnto vs: and when we render not vnto euerie one his right. For we must define a vice by the opposite & contrarie vertue. If we will well vnderstand what it is to steale, we must consider what it is to doe right to our neighbours. But when we spole them of their goods, when we take them to our selues in what maner soener, when we vse anie close deceite, or open violence, we are sufficiently convicted of theeuerie. By this we see, that theft is not committed onelie by handes, when one stealeth away anothers monie, or some part thereof: but theft is committed, when a man hath not that which is his, and that we seeke not to conserue and keepe vnto him that which God hath put into his handes, and will that a man keepe that which he hath. For example: If a seruant riotously consume the good of his maister, he is a theefe. If a labouring man, or if one of occupation seeke nothing but to haue his dayes hire, and in the meane time loytereth, and could wish his worke done, and his potage supt (as we say,) it is certeine he is a theefe, and we shall well iudge him so. But wee must proceede further to other the like kindes of theft, and make this comparison. When we render not vnto a man that which of right apperteineth vnto him, let vs know that this iniquitie shall be accounted as theft before God, and we shall be condemned therefore. But now it remaineth, that we consider howe we shall walke in such sort that God accuse vs not as theues. This shall be, if first of all we loue our neighbours, as Saint Paul declareth in the 13. to the Romans. And this is to be maruelled at, that we account the matter so small, to spole another of his goodes, seeing that if one should demaund vs this puestion, whether this is to loue our neighbours, and whether it be an harde thing to loue them, we would say no. For nature would knit men together in this vnitie, and God hath formed them all vnto his image and likenesse, and therefore this ought not to seeme a thing ouer hard and grievous to loue together. Now so it is, that if we haue charitie, we shall neuer steale, as Saint Paule saith: yea, if ye would consider of that right and dutie which we owe vnto men, and how we are bound vnto them, we needed not

Rom. 13. 8.
9. 10.

not all these admonitions & warnings, Thou shalt not steale, Thou shalt not commit adulterie, Thou shalt not murder, as S. Paule hath declared in that place. But what? There are verie fewe which thinke hereon. But contrariwise, as I haue said, we are full of vaine excuses: when we haue pilled one of his goods, when we haue vled anie fraud, anie malicious dealing, anie extorcion, wee haue one excuse or other readie at hand to serue vs. But yet it appeareth by our deedes, that we haue no charitie, that we are as brute beasts: briefly, that we are not worthe to be numbred among men, seeing we breake the bonde of vnion, in the which God would couple together all the children of Adam. Lo then, for the first note let vs learne this lesson of charitie, if we will not be theeves. For the seconde, let vs note, that wee coniet not to bee rich. For as soone as this desire of gaine shall bec in vs, it is certeine wee shall play the theeves: it can not bee otherwise. One shall at first sight thinke it straunge: but yet, when euerie one shall haue awakened his vnderstanding, nature shall teache vs, as the Ethnikes knewe well to say, that it is impossible to desire to bee riche, but wee shall forthwith bee inflamed to scrape vnto our selues by hooke or by crooke, the goodes of another. Will we then flie and auoyde theft? Wee must laie aside all couetousnesse, that is, all desire of enriching our selues, that there be founde no longer anie cauill in the worde. And howe shall we do this? Let vs learne to content our selues with our estate and condition. For he which shall not haue a certeine rule, but shalbe alwayes moued by some couetousnesse, his affections shall carrie him from one side to another, in such sort that he shall neuer haue any rest to say: I must holde my selfe within my bounds. I say, the condition and estate which God hath giuen vnto euerie one, ought to bee as a list and border to keepe him in, as if it were saide vnto him: Loe, thy God will that thou passe not this which he hath giuen thee. Hold thy selfe content, otherwise thou not onely troublest all humane order, but thou despisest God, as if thou didst make warre with him. Beholde what we haue to note: that is, when we shall haue this rule of charitie to conduct vs, that we ought to learne to content our selues with our condition. And why? Let vs know that this is the will of God, & that herein he will proue our obedience. Nowe this cannot be done vnlesse we obserue withall the rule of S. Paule, that is, that we haue lerned to be rich & to be poore, to hunger & to thirst, as well as to haue

Phil. 4.13.

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abundance. Saine Paule saith, not onely that we ought to be patient in pouertie, and protesteth that he hath had his part herein, (& therefore hath giuen vs an example hereof, & hath shewed vs the way) but he saith that we must learne to be riche, and to liue in plenie & abundance. And what meaneth this? It seemeth a needlesse thing to tell vs so busily of patience. When we are pooze, euerie man knoweth well that we haue neede thereof. And why? For we shalbe tempted to many inconueniencies. It is an hard matter and grievous, when a man shal not haue bread to eate, & albeit he hath browne bread, yet would he full faine haue his ease and commoditie further. So touching pouertie, euerie one will confesse that we haue need to be comforted, and to be warned, that we must not be tempted to do euill. But when he saith, it behoueth that wee know how to be rich: a man will scozne this saying, as grounded vpon no reason: & yet this doctrine is moze necessarie than the first. And why? Let vs consider a little what these rich are: euen bottomles gulfes, which can neuer be satisfied, & which are harder to content than anie pooze man. If we make comparison betweene the rich and pooze, wee shall find among the pooze manie which bere and torment themselves, which are froward and waywardly bent, manie which are induced to pilfering, and to exercise manie wicked sleights and practises: and againe, we shall find also a great part content themselves with that which God hath giuen them, and keepe themselves within their limittes and borders. But when we come to consider of the rich, euen as farre as vnto Kings, and Princes, we shall find that they are so inflamed and set on fire, that they burne with such a desire after the goodes of this world, that they are neuer contented: yea, they are as it were grieved that the Sonne shineth vpon the pooze. Briefly, we shall see, that the most part of those rich men, to whom God hath giuen the whole earth in possession, not yet to be satisfied, and to account it ynough. For (as I haue saide) they are yet grieved that the pooze haue one common light of the Sonne with them, and that the pooze drinke water. And albeit the pooze trauell, and labour, and doe the best they are able for them, yet a rich man will enuie and also spite at them, although he enioy the sweate of their browes, and hath euen the fruite of their bloud: and it seemeth him, that a man plucketh his heart and guttes out of his bellie, when he eateth one morsell of meate at his cost and charges. Such miserable couetousnesse, or rather such
briuish

hwtish crueltie a man shall see in the riche : and this is a thing ouer
 rise and common. So then it is not without cause, that Saint Paule
 saith we shall haue profited exceeding much, when we shal haue lear-
 ned to bee rich : that is to say, that we shall not bee stirred vp conti-
 nually with a desire of getting more and more. If God giueth vs
 anie abundance, let vs learne to keepe our selues within our bounds,
 without further coueting, to say: O, such a peece of ground would be
 good & commodious for me, I must adioyne this to mine, & that other
 also. And againe, this is not yet all, that a rich man desire not to
 growe further in wealth : but it behoueth that we be poore in heart,
 that is to say, that we bee puffed vp with no such pride, as to repose
 our trust and confidence in our riches, that wee take not an occa-
 sion by them to oppresse such as are feeble and weake, such as haue
 no credite to vnderprope and staie them vp in this worlde : lastly,
 that we be prest and readie to bee impouerished when it shall please
 G D D. He which at this day is verie rich, which hath his gar-
 ners, and his sellers full, which hath his bagges fraughted and full
 stored, which hath lands and possessions, which hath a rich trade of
 merchandize : let him, when it shall please God to bereue him of all,
 not thinke it straunge : let him not be euermuch grieved for it, but
 let him minde the patience of Job, to say : The Lord hath giuen, and
 the Lord hath taken it, blessed be the name of the Lord. We see then
 howe it is a verie hard thing to be rich : yea, except we come to this
 point, to order our selues to the wil of God, to receiue peceably what
 soeuer hee giueth vs : that is to say, to beare patiently the pouertie
 which he sendeth, and to content our selues with that which hee shall
 haue giuen vs into our hand, without setting our heart thereon. For o-
 therwise it must needes be, that we be alwayes theeues, whether we
 abound in riches, or be in pouertie. For the poore shalbe prouoked to
 do euill, & it seemeth them that God will dispense with them for their
 wickednesse : yea, oftentimes they will vse this cauillation : O, I see
 this man seeketh nothing else but to deuour me, euen to teare the flece
 from my back, he would destroy me altogether, if it were possible : and
 why shall it not be permitted me to reuenge my selfe on him : Lo how
 euerie one would pay himselfe. But it is not for vs to take from him
 that which he hath spoiled. So then if we be poore, wee shall incont-
 nently be driuen to stealing, except wee take vnto vs this byrole,
 to say, Well : our Lord will exercise vs, and for this cause we want

Job. 1. 21.

Prov. 30.9.

the goodes of this worlde. We haue not that we coulde wish, and this is to this end, that it please God so to humble vs. Lo one thing to be noted. And let a man labour diligently to surmount this temptation. For we see that euen Solomon desireth of the Lord not to be poore, for feare of being prouoked to steale. When such a personage feareth pea, and maketh this request vnto God in the name of all the faithfull, ought not wee to stand vpon our gard? So then they which are in neede and necessitie, both of bread and of drinke, and know not on which side to turne them to be releued: they which lead so poore a life that oftentimes they haue not so much bread as to stake halfe their hunger: others which haue not their eases and commodities as they coulde wishe and desire: let all these in this case take heed they commit themselves into the hande of God, and pray him to giue them grace to walke in such sort, that they bee not induced to wrong or iniurie anie one vnder this colour, that necessitie presseth them ouer soze. And let them which haue winde and tide with them, which flote in prosperitie and wealth, which haue their purses full of monie, take heede they oppresse not the poore: as they haue alwayes their nettes laide to this purpose. For see howe the riche behaue themselves herein. If they see a poore man falling into decay, they are as greedie hunters, they come incontinently to ouerthrowe and cast him vnder foote, and they turne themselves hither and thither, and make manie circuites, vntill at length they shall haue entrapped the poore man. Let them therefore which haue wherewith to liue, take heed howe they overflowe their bankes: but let them hold themselves rather backe, so that they abuse not their plentie and abundance. Let them which are of greater wealth take heede, they lift not by themselves to oppresse those which haue little. Behold how we ought to proceed in our degree and calling. Pea, when we haue occasions offered of doing wrong and iniurie, albeit we are of our selues subtille ynough to seeke them out from farre, let vs beware we repell all such wickednes. And whereas rich men thinke that they haue made great gaine by the losse of an other, let vs knowe that they haue cutte the throte of poore men, and that they haue made manie widowes, and orphanes, though they thinke little hereof. But because our wittes are so sharpe and subtille to deuise all occasions of harme doing, let vs haue an eye vnto our God, who woulde make a prooue and triall of our obedience in our vocation. We shall hap-

happily haue the sword in our handes, but let vs take heed of doing any hurt: & let vs consider, that if we were in the same state that poore men are, we would gladlie wish to be releued and succoured. Briefe-
lie, if we will abstaine from theft, let vs not bee either cruell wolues, nor wilie foxes. For all they which walke deceitfully and maliciously, are as wilie foxes. Cruelly poore men, what neede so euer they are in, when they are led to doe euill, they shew themselves no longer men, if they vniustly rake vnto themselves the goodes of another. But they which commit their theueries by violence and oppression, are as brute beastes, which seeke nothing else, but to consume and deuour al. So then, that we be not theues, let vs not be cruel. Aboue al let vs learne to waite for all that, which shall be necessarie for vs in this present world, from the bountie and blessing of God. If we hold fast this rule, it is certaine that all couetousnesse, and all pillages, and all deceites, and all such like thinges, shall soone be remoued. We shall not neede then any other medicine than this to heale all our vices: namelie, that we lift our eyes from ground, to say: God is our father, he will prouide vs of all that we stand in neede of, it is hee from whom we must looke for all that apperteineth to the maintenance of this present life: brieflie, it is his blessing which is the fountaine of all riches. If we were well and throughe perswaded of this, we should not neede more preceptes in the lawe to forbid stealings, we should not neede anie more admonitions, wee should not neede anie more aduertisements, this onlie word would suffice.

But what? Wee demaund of **G O D** our dailie bread, and while wee protest that hee sustaineth and nourisheth vs, wee exercise our rapines, our pillinges, our deceites, and other such wickednes. Is not this euen to mocke God, when I say with my mouth, **Giue me my dailie bread,** and in the meane while I go to seeke it of the diuell? For if we vse such unlawfull meanes, if we deceiue one, if we spoile an other: from whom is it that we take our goods? Is it from the hand of God, or rather from the hand of the diuell? Are we not companions of theues and of robbers? It is certaine therefore, that we would the diuell enrich vs, when we are giuen so to deceite and extortion: and which more is, it is a sure signe of our infidelitie and unbeleefe, and that we attend not anie thing at all on the blessing of God, and thinke not, that he is rich enough to susteine and enrich vs. Lo, howe wickedlie we are herein disposed: and yet this wee

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ought to profit our selues, when we heare that our Lorde accurseth stealings, and that he teacheth vs, that they are detestable in his sight, to let vs haue them in greater horrour and detestation. Therefore, let vs first of all beare in minde, that God iudgeth not according to the fantasie of men, but that his will is, that we walke in all integritie and vprightnesse, that euerie one haue his right, that none be molested and troubled for his liuing and substance, that wee straightlie withholde our selues from all iniurie and wrong doing. And againe, because we are so inclined vnto euill, let vs consider of those meanes which may holde vs vnder the obedience of GOD, and hinder vs from stealing: of which we haue already spoken: and let vs know, that God hath ioyned vs together, that we should keepe this lawe and rule of equitie. Moreover, let vs not desire to be rich, but let vs practise this doctrine of bearing pouertie patientlie, that we be not inflamed with a desire of getting, and aduancing, and promoting our selues further. Againe, let vs abhorre and detest all crueltie and deceit: and about all, let vs learne not to be so brutish as to thinke, that when we haue scraped together on this side, and the other, this may be to make vs rich. Let vs beware howe we deceiue our selues in this behalfe. And why? For true riches (as I haue said) proceede from the blessing of God. We must therefore drinke of this fountaine, and be satisfied, if we will abstaine from all kindes of these. But now, let vs also enter into consideration of the threats which God setteth before vs. When hee hath sufficientlie shewed that this precept is of great equitie, and that he hath giuen vs the meanes also whereby to walke in all integritie and vprightnesse, without hurting or wronging anie one: seeing vs yet ouer hard to be brought to the obseruation hereof, and that alwayes our wicked affections carrie vs away headlong altogether backward from our dutie, he adioyneth his manaces and threatens to feare vs, & to keepe vs in greater awe. And is this a small thing, and lightlie of vs to be considered, when he saith, That theeuers and extortioners shall not enter into the kingdome of heauen: Loe then, howe hee expresselie declareth and pronounceth vnto vs, that if we make so great account of this present life, as that for to plucke vnto vs some commoditie, the better to passe through this present worlde, wee will wittinglie provoke the wrath and indignation of God, we shall be exiled and banished his kingdome. If we had but one onelie droppe of faith, should

1. Cor. 6. 9.
Eph. 5. 5.

not this that he euen to pearce vs to the heart: But yet our Lord
 passeth further: for seeing vs so carnall: & so giuen ouer to the world,
 he sheweth vs that euen in this worlde, hee will make vs goe back-
 ward: and hee which shall thinke to lift vp and aduance him selfe by
 subtilie shiftes, by robberies, by extortions, that euen he shalbe consu-
 med, he shall haue a secreete curse and malediction, which shall vn-
 dermine him, and consume him to nothing. As in that place which
 we haue alledged of Zacharie it is saide, That the curse of **GOD** *Zacha. 5. 3.*
 shall come vpon the house of theeues and robbers, and shall remaine
 therein, vntill they be wholie consumed. We see further, howe hee
 hath spoken hereof by all the rest of the Prophetes, by whom he hath
 declared, that when men shall thinke to enriche them selues, when
 they shall make their reckoning of, I know not what great wealth, *Mich. 6. 12.*
GOD shall blowe on them: yea, with such a breath, that all their *13. 14.*
 pompe shall banish, and that so soudeinlie, that a man could not per-
 ceue their fall and consumption. But God passeth yet further. True
 it is, that we may read often and in manie places, that our Lorde
 scornewth and derideth them, which so torment them selues to ga-
 ther together great substance, when in the ende all shall decaye and
 fall away like water. But we shall see further, that great richesse
 shalbe the cause of their destruction which haue liued in credit and
 reputation. Beholde, a father which shall haue pilled one, and spoy-
 led an other, which shall haue the whole time of his life prouoked and
 plucked on his head the vengeance of God: well, hee dieth: it see-
 meth vnto him that his children shalbe young Dukes. Nowe, if hee
 had left them but some small portion, to haue bestowed them selues
 painfullie in some trade: if he had learned them honestlie to trauell
 for their liuing, his children might haue had wherewith to haue liued
 a contented life: but loe, the father hath twisted the rope to hang his
 heires. For when they repose their trust in the richesse which shall
 haue bene wickedlie gotten, it must needes be, that either they be led
 to the gibbet, or otherwise perish unhappilie. And what is the cause
 hereof? Euen the anger and indignation of God, which lighteth on
 them, to consume all that which shall haue bene euill gotten by pil-
 lings and extortions. The house must needes be accursed, God must
 needes shew that he is a iust Iudge, both vpon theeues, and vpon all
 such as make a scoone of his diuine maiestie, when one speaketh vn-
 to them thereof: as we heare these iesters & hickscorners will say:
 when

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When the latter iudgement is denounced them: Well, well, it is long time thither, when they oppresse a poore man, who shall haue neither abilitie, nor credit, to mainteine his right against them. Nowe, in the meane time they bath them selues in their iniquities, and welter in their wickednesse. But what? When God seeth that men are so senslesse, and that he can not winne them to euermlasting life, and that they account it nothing to be banished and excluded the kingdome of heauen: So to (saith he) I summon you to appeare before my throne, behold, I wil now begin to put in execution my once determined sentence: I will giue you to vnderstand, that my curse is vpon euill gotten goods: I will shew you that they, which for a time possesse them, must in the end forgoe them, and that they, their goods, and all their race and posteritie be consumed. Nowe, when we heare all these threats, ought we not to be moued with them, except the diuell haue altogether bewitched and enchaunted vs? What resteth then? Let vs keepe so good and vpriight a conscience as God requireth of his, let euerie one trauell faithfully in his vocation, let vs not seeke to grieve and molest our neighbour, let our whole studie bee howe to passe this life ouer, without offending God: and albeit wee haue no great reuenues, although we haue not much to dispend, let sobrietie and moderation serue vs for a double portion. Loe howe wee are to behaue our selues. But nowe, if thestes are so condemned of G O D, what shall this be, when we robbe him of his honour? For wee must make this comparison betweene thestes and sacrileges. Beholde, God hath forbidden vs to be theeues. And why? Because he will that we obserue all equitie and vprightness one with another: he will also that the goods he hath dedicated to our vse, be so ordered among vs, that we possesse them not by wicked practises, that hee which hath store of them, dispense and bestowe them so, as hauing but onelie the vse, and not the proprietie of them: that hee which hath little, content him selfe therewith, as we haue said. Now, if God will that we obserue such an integritie and vprightness towards our neighbours, as to conserue and keepe vnto them all the goods they possesse, if those things he hath created for our vse, be so deare vnto him, that he will not we defile and make them uncleane by deceites, by oppressions, and such like things: what shall be thought of this which hee esteemeth by manie degrees more pretious? So then, when wee shall haue walked with our neighbours in all integritie, when wee shall haue

haue sought to giue vnto euerie one, that whiche apperteineth vnto him: let vs render also vnto our God his right, that is to say, let vs glorifie him, let vs take heede that he alwayes remaine in his entyre maiestie: and let vs not vsurpe more than he hath permitted vnto vs. As we see howe this rash boldnesse is in men, that when they haue shewed them selues madde and furious, in oppressing their neighbours, they will forthwith sharpen their hornes, and arme them selues against God. When they haue spoiled men of their substance, they would also that God should bee subiect to their outrages, and they will not obey him, but when they list, and in that seemeth them good: we must therefore beware of all these things. And for conclusion, let vs also take heede, not onely to abstaine from all iniurie and harme doing, but withall, not to permitte or suffer, as much as shall lie in vs, that any one bee molested or indamaged. For these are two thinges which God commaundeth vs, Justice and Judgment: Justice, to giue vnto euerie one his right: and Judgment, to the end we be not consenting vnto euill, and suffer not that the poore, which haue no meane to susteine and vpholde them selues to bee troden vnder feete. For when I shall with mine eyes see one oppressed, and shall not seeke to aide and helpe him, behold I am consenting to the theefe: so that the sentence of the fiftie psalme may bee verified *Psalm. 50. 12.* of mee, When thou sawest a theefe, thou diddest runne with him. For is not this to runne with them which steale and robbe, when we seeke not to repress them, or close by our eyes not to see them, or giue them the bridle in their neckes to passe further: Wee are consenting to a thefte which is committed, and therefore wee must render an account thereof before God, as guiltie of thefte, albeit this be nothing esteemed of among men. Let not any therefore thinke, that it is lawfull for him onely to keepe his owne: but let vs consider, that wee must employ our paines also to conserue and increase the good of our neighbours, as our owne: and so the rule of charitie exhorteth vs. Loe, how we shall not be theeues, neither before God, nor before men. Loe, how the goodes which he hath put into our handes shalbe blessed of him, when he shall make vs prosper, and that wee shall haue such a contentation, that wee alwayes aspire vnto, and haue our mindes set on our heauenlie inheritance, knowing that there we shall haue all fulnesse of riches in perfection.

Now let vs cast our selues downe before the maiestie of our good

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God, with acknowledging of our faultes, praying him to make vs feeble them better than wee haue done, and that more and more wee may profite in the obseruing of his holy lawe. And because we are so wicked and peruerse, that all our thoughtes and affections drawe altogether backward, pray wee that it will please him to reforme vs by his holy spirit, & drawe vs so neere vnto him, that renouncing the worlde, and despising all earthlie and transitorie thinges, wee may aspire to his heauenlie kingdome, where wee shall haue all contentation and quietnesse. And so let vs say, Almightye God and heauenlie father, &c.

The. ii. Sermon.

Dent. Chap. 5.

20 Thou shalt not beare false witness against thy neighbour.



¶ I haue heretofore seene, that it is not lawfull, after what manner soeuer, to molest and grieue our neighbours, either in their persons, or yet in their goodes. But because there is yet another kinde of hurting by the tongue, God would also make mention hereof in his lawe, as wee see in this place. Therefore, as before he hath forbidden vs, to commit any outrage against our neighbours, which thing he hath comprehended vnder this word of murder, not to trouble or annoy them in what sort soeuer, or to hurt them in their goods: so here he sheweth vs, that wee ought to speake no euill of them, that wee must vse no talke which may bee to staine them with any blot of infamie, or any euill and wicked note. True it is, that expresselie he speaketh of bearing false witness, but this is, according to the rule we haue before set downe: namelie, that he proposeth those thinges, which ought to bee most of all detested: for this end, that wee shoulde abhorre those sinnes, whiche any way come neere them. If wee therefore speake euill of our neighbours, if we slander them, albeit this bee accounted no grievous sinne before men: yet God shall esteeme it as heinous as bearing of false witness. But one may make here a question, why God hath in this place spoken

ken of bearing false witnesse, & of perjuries, seeing he hath said before, Thou shalt not take the name of the Lord thy God in vaine: For it seemeth hereby, that this is but a superfluous repetition. And in one so little summarie of the lawe, where there are but ten sentences, to reiterate, and put downe one thing twice, it seemeth not good or conuenient. But we must note for answer herunto, that the commandement which we haue before expounded, of not taking the name of God in vaine, was in the first table, where God had respect vnto the maiestie of his name, to the end wee might haue it in greater reuerence. Therefore, when we speake of God, let vs consider of the infinite glorie which is in him, that we open not our mouth at any time, but in feare and humilitie. So then, be it we are to sweare, be it that we are to speake of God in any manner, wee must alwayes thinke, that his name ought to be had in reuerence, that we must not vse it at random, rashlie, or vnadvisedlie. Thus much then touching that we haue before seene. Now God speaketh of an other thing: namelie, of not hurting our neighbours, of not doing them any iniurie, or working them any damage, by our wicked tongue. So then, seeing these commaundementes haue two diuers endes, wee see how these two sentences are different, and that there is nothing superfluous or more than needeth. Let vs therefore diligently note, that forasmuch as it is in this place handled and intreated, how men ought to bee conuersant together in all charitie and byrightnesse, that although the name of God be profaned in false witnessing: the lawe notwithstanding is not superfluous, when it is commaunded, That we beare no false witnesse against our neighbours. Now we haue in this place to declare, that God would in this commaundement generallie condemne all flanders, all false reportes, all defamations, and such like things. And to shew that this is so, it is said expresse in an other place, Thou shalt not walke about with tales against thy neighbour, thou shalt not speake euill of him to defame him. And if the lawe of God containe a perfect rule of well liuing, it followeth that this is therein comprised. Now where shall wee place it, but vnder this sentence? Wee must therefore conclude, that albeit G O D hath here specified the name of false witnesse, that this notwithstanding, he woulde extend this doctrine to all flanders, to all false reportes, to all by tales, whiche tend to the discrediting of our neighbours, or to the hurting of them in their good name and estimation.

Wee see then howe God would here ioyne vs together in loue and friendship, in as much as he permitteth not any to bee hurte in his good name, no more than in his person, or goodes. Wherefore, he which defameth his neighbours, he which slaundereth them, in what manner so euer, as much as in him lieth maketh as it were warre with God, and breaketh the bond of charitie, which ought to be betweene men: and when wee shall haue well considered all, it is certeine, that false reportes, slaunders, & backbiting, doe more harme oftentimes, than doe thestes. And so let vs knowe, that if wee will obey GOD, we must mainteine the honour and credit of our neighbours as much as shall lie in vs. For when he hath forbidden vs to hurt his good name, he willeth also, on the contrarie side, that wee mainteine the honour and estimation of all. Now it is not sufficient, lie mainteined in his estate, when we harme it not, except we withall procure the good thereof. Nowe, wee ought to proceede by the degrees which God would here signifie, when he speaketh of false witness bearing. The first is therefore, that when wee shall come into iudgement, we take heede of hurting those by any false report, any lying, any forswearing, whose honour and good we are bound to procure. For he which shall beare false witness against his neighbour, he slaieth, he robbeth him as much as in him is, and he doeth all the euill which proceedeth from perurie. True it is, that oftentimes we shall not thinke hereof, but the thing notwithstanding is so. And this is the cause why GOD commaunded in his lawe, that the witnesses should bee the first which should laye handes to the execution of him, which was punished for any euill deede, to the end it might be knownen, that by their voices, and by their tongues, they hadde put him to death, and that the witnesses should be put in greater feare of speaking otherwise than the truth, when euerie one should thinke he hath to render an account vnto God, if he shall haue bene a witness against any. So then, when question is of being a witness, euerie one must deepe lie consider of the matter, and take diligent heede he enlarge not his conscience, but that he speake in pure simplicitie, that which he knoweth to bee true before God. And here we are to thinke not onely of false witnessings, whiche shalbe against the life of a man: but of such also, which concerne their goodes and estimation. So then wee are warned in all respectes, to procure the honour and pzoofice of our neighbours, when wee are to beare witness: and yet

Dent. 17. 7.

yet not so, that vnder this shadowe of couering the iniurie of him
 which hath offended, or of preserving his goodes, we lie before God.
 For if the honour of men bee deare vnto vs, what ought the honour
 of God to bee, if wee will make comparison? When he forbiddeth
 me to beare false witness against my neighbour, it is, because
 God will that there bee loue betweene men, that none be iniured
 either in his good name, or in his goodes. Now, if God haue a re-
 garde and care of vs, which are but poore wormes of the earth, thinke
 wee that in the meane time he will forgette him selfe? But if by false
 witness I seeke to beare out, and bolster him whiche hath done
 euill, if I couer the fault, if I dissemble it, certeine it is, that I blas-
 pheme God as much as in me is. And why? For I protest that I
 will speake the trueth, and in the meane while I come to lie. And
 is not this to unhallowe the name of GOD? Is not this to deface
 his glorie? So let vs not thinke, that God in this place woulde
 gratifie euill doers, to couer the iniquitie and wickednesse of men,
 when he saith, Thou shalt not beare false witness against thy
 neighbour: but he would brieftly shew vs, that wee ought, as farre
 as wee shalbe able, to procure the credit, and mainteine the good
 name of our neighbours: so bee it, this may be done in trueth.
 Moreover, let vs note, that GOD hath respect here rather to the
 wicked affections and desires, which proceede from rancour and
 malice, than to the deede it selfe: as wee shall better perceiue in that
 which remaineth to bee handled. For wee haue already touched,
 that God speaketh not here onely of those false witnessings, whiche
 are giuen in iudgement, when a solemne oth is taken: but withall, of
 all slanders and defamations. So, in what sort soeuer I backbite
 my neighbours, this shall alwayes bee accounted for false witness
 before God. If I shall goe and blabbe a tale in ones eare, to defame
 my neighbour, loe a false witness. It is true, that I haue not bene
 called before the Iudge, I haue not put forth my hand to the booke,
 I haue not vsed any of these ceremonies: yet wee see how GOD
 speaketh hereof: and therefore beholde howe wee shalbe culpa-
 ble of so great a fault as I haue saide. But now, if I shall ad-
 uertise one vppon no euill will that I beare the man, that there
 is such and such a wickednesse in him, shall I for this bee ac-
 counted a false witness before GOD? No. For God hath res-
 pect preciselie vnto the enimitie and euill will. If then I hate one,
 and shall vppon this goe about to discredit him by false reportes, if

Pro. 10. 12.

for the euill will I beare him, I shall seeke to flaunder him, loe, in what I am condemned for a false witnesse. If I bee led with a desire of euill speaking, to defame my neighbour, if this vice reigne so in mee, that I endeour with all my might to staine his credit, beholde I am a false witnesse. And loe for what cause it is saide, That charitie and loue couereth a multitude of sinnes, but hatred discouereth a multitude of faulces. See howe Solomon hath briefly touched in this sentence, what the roote is of such false witnessings, as **G D D** by the lawe hath forbidden and condemned: namelie, that wee are led hereunto by hatred. And why? For if wee loued one another, without all doubt, wee would endeour to liue together in all loue and friendshippe. Wee knowe full well, that when we speake euill of one, to hurt his honest name, wee can but kinde a fire of dissention: for he, for the maintenaunce of his credit, must needes bee forced to chafe and fret against vs: and then behold, all loue and friendshippe is broken. So then, as long as wee shall haue a care to mainteine charitie, wee shall couer, as much as wee may, the faulces of our neighbour. But bee wee at variaunce? Our tongues shall forthwith be ouerlaushy to speake euill of them, with whom wee disagree: and as our heartes shalbe empoisoned with malice, so must it needes haue his vent in the tongue, that the euill will wee haue smoking within vs, may bee set on light fire abroade. Let vs therefore diligentlie note, that **G D D** in this place hath condemned all flanders, whiche procede from enmitie and euill will. When wee hate one, wee could wish him hanged: and if wee are not able to hurt him, neither in his person, nor in his goodes, by spoiling him of his substance: yet wee will seeke to shame him with some malicious scoffe or other: wee will endeour, by all the meanes we may, to defame him. Therefore, when wee beare such hatred against any, this is sure an euill roote, and it must needes bring forth like fruite. Wee see what the point is, whereunto wee must come, if wee will haue the right vnderstanding of this commaundement of **G D D**. Now withall, let vs note by the way, that when it is said, That charitie couereth the multitude of sinnes, that this is not so to bee taken, that wee must flatter one another, and by lying nourish the vices which are in vs: but this is spoken for this purpose, that wee blabbe not forth the faulces of others, as desirous to defame them: whereby we might

happilie

happilie discourage them, and bee an occasion (peraduenture,) that they shall abandon all shame, and giue them selues ouer to bitter impudencie: as wee see many desperate persons doe. Let vs note then, that the holy Ghost meaneth not to make vs flatterers, or maintainers of the vices whiche are in our neighbours, or to make vs liars: but he will that wee endeavour, with all our might, to correct and amende the faultes which are in them: and yet so, that wee beare charitablie with them, without driuing them to despair, when they shall bee spotted with many vices. For when a man shall see that one disgraceth and shameth him, and that despitefullie: he will desperatelie giue him selfe ouer vnto all mischief, and harden him selfe therein. Wee are therefore the cause, that those which haue heretofore followed some euill trade of liuing, harden them selues therein, and in despite of God and man, persist in their wickednesse, if rudelie and indiscretelie, without any affection of charitie, wee repprehend them. Wherefore let vs take greate heede, that when we repprehend the vices of any, we doe it with such mildnesse and gentlenesse, that they whiche are repproued may know, that for a loue we beare them, we would with draw them from the way of destruction. And loe why *S. James* hath applied this place to them, which by gentle corrections, by sweete and amiable words, seeke to drawe and allure their neighbours to God. *Iam. 5. 20.* Therefore, when I shall see one ledde away vnto wickednesse, if I warne him of his faultes, and by admonishing of him, can winne him into the right way: loe (saith he) howe this sentence shalbe accomplished, That charitie couereth the multitude of sinnes. I graunt that Solomon speaketh hereof vnto an other end: but *Saint James* hath not euill applied this doctrine: signifying, that when wee would couer sinnes, it must not bee by closing vp our eyes, or by not speaking one word of them. Therefore, when one shall haue offended God by drunkennesse, wee must not dissemble the matter altogether, to couer it by charitie: for this were to practise this doctrine verie ill: but we must rather vse gentle and brotherlie correction, and withall procure, that the vices beeing buried befoze God, they be not called to remembrance befoze men. We must then content our selues, to haue put our neighbours in minde of their faultes, holding alwayes this measure in our repprehensions, that the faultes beeing corrected and amended, we desame not

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not (if wee may possibly choose) them, who must haue some shame for their repentaunce, but in no wise bee cast into despaire. But this doctrine is euill practised. For wee see howe wee erre alwayes in both these extremes, and that the meane is neuer kept: namelie, to correct the vices by mildnesse and gentlenesse, which wee see in others, and to seeke so to hide them, as yet to remember the offenders of them: howbeit in such sort, that it bee not to their reproch and infamie. But what? Wee seeke the loue and fauour of men, and this wee will winne by flattering of them in their sinnes. Wee shall perceiue, howe they offend G D in one thing or other: this wee let passe. As wee would they should spare vs, so we will winke at and beare with the euill wee see in our friendes. Wee see then a wicked couerture, wherewith Satan blindeth the eyes of wretched sinners. And wee are the cause hereof, because wee dissemble the faultes which ought to be reprobued of vs. But yet, as if this euill sufficed not, the worlde at this day is proceeded so farre herein, that we shalbe thought not to bee good friends with them, with whom we are ioynd, except wee will consent vnto all wickednesse for their sakes. And if those, whiche shall offend herein: yea, so farre that they will not doubt to lend their friend a false othe for his commoditie, shall be reprehended and punished for their periurie: What (will one say) woulde you haue me to hurt my neighbour: Am I not bound vnto him? And would you haue me depose against him? How should I doe so? See, see, at what price we set the veritie and truth of God, see how we turne it into a lie, see also how wee abuse the ordinaunce and commaundement of God, by the which he hath forbidden vs to defame our neighbours. So let vs learne that this is a wicked extreme, into which we fall, when wee will beare with that which is euill, when wee will nourish and mainteine vices: and aboue all, when called to giue witnesse, and required trulie to declare, and to open the wickednesse, which is to be amended, we will be culpable thereof, and partakers as farre as we may. If I keepe close murder or theft, if I conceale treason, behold I am accounted accessarie vnto all these crimes both before God & before man. So then this which we haue said, that we ought by charitte to couer the sinnes of our neighbors, this I say hindereth not, but that we may declare the euill we know by them, if it bee needefull, and that wee shalbe required therevnto: yea, it shall bee good for vs so to doe. But there is in this thing an other
vicious

vicious extreame, wherein wee offend: when we are ouermuch giuen to blabbe forth those faults, which ought quietlie to be amended and corrected by vs, without making anie great proclamation of them: and this shall proceede oftentimes from euill will, oftentimes from ambition, and oftentimes from a foolish desire of vaunting our selues. From euill will (I say) when oftentimes vnder a colour of zeale we will seeme to haue to punish vices, pretending that we can not suffer that God be offended, we come to prie into the life of them whom we hate, and if we finde anie thing we may grate vppon, anie thing we may snappe them vp for, beholde, wee haue an accusation readie: and thus we falslie abuse the name of God, protesting our selues zealous men, when we seeke nothing else but to catch our enimies, tripping and failing in some one point of their dutie. And a man may easilie espye our malice in this, that hauing sharpelie repproued a vice in some one, whom wee shall haue hated: wee will beare with it and hide it, as much as wee may possible, in some one of our friendes: such an vnequall measure we will vse. Nowe by this, is it not euident, that there is no good affection in vs, and that wee warre not with the sinnes and vices, but with the persons in whom they are? Verilie, this case is cleare and easily to bee iudged. Let vs therefore learne, that when we are to discouer the faults and vices which are in others, that our heartes must bee cleane and void of all euill will, that we may protest before God, that we desire both the profit and welfare of him whom we accuse. Doe, one note to be obserued. And again, we must take heed of all foolish ambition, as I haue touched, that is, that we make not our selues monsters before men, as we see there are some which would make themselves Saintes in crying out vpon, and ratling vp others for their faults. As soone as they shall see anie thing amisse, they must by and by charge a Quest on it, and all the world must knowe he is a zealous fellow: and in the meane time, there is nothing in him but a foolish desire to shewe him selfe. For this cause God oftentimes will punish such a pride, in as much as men thinke, that if so they haue sharplie repproued others, they are Saintes, and in a manner Angels: and in the meane while, they dispense with them selues for much wicker nesse: and when they shall haue offended more grosselie than they whom they haue reprehended, they will (forsooth) that men pardon and forgive them. And why? Because they haue reprehended others to the quicke:

yea, a man shall see some of these which blushe not to say, What? Haue not I reprehended euill? And when I haue behaued my selfe so stoutlie, is it not sufficient? Namelie, that when this wickednesse was committed, I repproued it, I would not suffer it: Well, and if thou couldest not anie thing tollerate it in others, how wouldest thou that one should suffer it in thee? If thou haddest in thee but one drop of good affection, wouldest thou not hate the vice in thy selfe, as well as in another? So then, when wee shall crie out against our neighbours to repproue them, let vs beware we be void of al ambition, if we will open & discouer the wickednesse we haue perceiued in another. And let vs obserue this rule. First to beginne with our selues, before we condemne the vices of others, & when we haue diligentlie sifted & examined what is in vs, then let vs come vnto our neighbours. This is the order we must obserue in our reprehensions, if we will proceed herein according vnto the will of God. And note we, that in generall God hath in this place condemned all iniuries, all flanders, so that if we doe but open our mouth to speake euill, in what sort soeuer, of our neighbours, we are condemned as false witness before God. But by this it is not meant, that we should hide & keepe close the wickednesse which is manifestly knowen: for as we haue before shewed, that vnder this colour of couering of sins, we must not nourish & foster them by flatteries or lies: so we must not vnder this shadowe, that we are forbidden to hurt our neighbors by word, say, that black is white: & this is diligently to be noted. For there are some which would haue nothing condemned what euer it be: yea, they would haue men frame their speech so to colour & disguise things, that if they saw thest committed, they should call it by some other name: they would in no wise, that vices should be condemned by their proper titles. A man shall see this in manie: yea, when one shall sharplie repproue such wicked liuers, as shall not onelie haue offended God them selues, but shall be the cause, that the rest, with whom they liue, shall be drawen vnto a loose and dissolute life, which shall be as pestilent and infectious sores to rot and corrupt all the rest: when one (I say) shall repproue them, if he touche them as he ought, to the quicke, incontinenclie there shall be some of these nice and delicate felowes, to say, O Sir: should you so speake in the pulpit? A man shall see blasphemies to reigne, a man shall see manifest impietie against God and his worde, a man shall see such villanous rebellions, as none more, a man shall see such

enormious and outragious offences, that it is not possible to beare with them, except a man wilbe a traitor to God. And well, one shall errie out against these things, and yee shall haue this replie made: What? Doeth not the Gospell teach you to winne all the world by mildnesse? Hath not Iesus Christ called sinners vnto him in all loue and gentlenesse, pardoning them their trespasses? Must they then which preach the Gospell vse such rigour? Lo, what shall be said: as if Christ would that his grace should be abused, that vices should haue their stote & full saile, that men should dissemble & cloke them, & that they should not be repproued & condemned. Nay, contrariwise, it is said, that by the Gospell he exerciseth an authoritie & iurisdiction to condemne the whole world: & behold to what purpose this is: namely, that we should be confounded with shame, & as it were ouerwhelmed with confusion, when our sin shall be opened & declared to vs, that we haue no other refuge but to his meere grace & onlie merrie. Let vs therefore diligentlie note, that wee are forbidden to defame our neighbours of hatred & for ill will. But for all this, on the contrarie side, we are commaunded to blame the euill we see in them, and to repproue them with sharpnesse, when they shall ouer grosselie offende, endeuouring with all our might (if wee may be able) to winne them to doe well: and withall, not reasing to aduertise others, not to bee corrupted by wicked examples. This shall be better vnderstood, if wee shall take on the one side the sentence of Iesus Christ, where he saith, *Mat. 3. 22* Who soeuer shall haue called his neighbour Foole, shall be culpable of hell fire, who soeuer shall haue onelie groined against him, is alreadye damnable: and on the other side, that sentence where it is said, *Eph. 5. 11* That we must repproue the vnfruitfull workes of darkenesse, that we must detest and abhorre euill: as Saint Paule speaketh hereof also, when he saith vnto the Corinthians, *1. Cor. 14. 25* That if the Gospell be preached, as it ought, they which shall heare it, hauing the secretes of their hearts made manifest, shall be constrained to giue glorie vnto God, casting them selues to the earth, that is to say, being ashamed of their sinnes. And why? Because they are brought to light, whereas before they were hidden, when their sinnes were not known: they see that they are defamed before God, and there is no talke of hiding them selues anie longer. Therefore when I shall haue groined of euill will against my neighbour: yea, albeit so closelie, that one can not say, that I haue called him knaue or foole, but shall onelie

onelsie haue wagged my head, or bit my lippes at him. Loe, a false witness bearing before God. And why? For I despise my neighbour, I desire also to put him to reproch and infamie. And what hath stirred me vp herebynto? Some grudge I beare him, some euill will I haue conceiued against him. Now contrariwise, when I will aduertise my neighbour, so that I shall seeke to do him good, that I shalbe led by no euill affection, but that I would procure his saluati- on as farre as lieth in me, I may say, Unhappie man that thou art, take heede to thy selfe, it seemeth thou wouldest sell thy selfe vnto Sa- tan, it seemeth thou wouldest captiue thy selfe vnder his cursed serui- tude and bondage: thou shewest well that thou art past all sense, and enraged, when thou wilt receiue no admonition, regard no warning: wilt thou needes perish mischieuoussie and miserablie? So captiue: thou art worthie to be hated and spat at of all men. I may vse to say all these words with a man, and yet do him no iniurie. And why? For I can not other wise bring him to him selfe, to amend him. Therefore, when I see that Sathan hath so hardened him, that I must hammer him with great blowes to awaken him, I may here proceede with such vehemencie of words: and behold also, how I shall seeke hereby to couer his faultes. For what other end and purpose haue I? What other thing shoote I at, but that they should be pardoned him of God, and that before the world he should no longer be defamed and made a reproch? It grieueth me that men point at him with their fingers, that he is become a reproch and byword to all, that he is as it were on a scaffold or stage exposed to all ignominte and shame. This grie- ueth me (I say) and therefore I seeke to bring him into the right way, so that I vse no iniurie towards him, in this manner of proceeding which I obserue. Nowe, in the meane time we must take heede, that we loose not the bible to anie excessiue bitterness of reprehending. For albe it we haue a good zeale, & are not moued with anie ill will: yet notwithstanding, we shal verie much offend, when we shalbe ouer bitter in repprouing. Loe, why Saint Paule expressely warneth vs of this, that we repproue with all gentlenesse those which haue offended. Consider, saith he, that thou maiest also fall and offend. Let vs there- fore vse such mildnesse and gentlenesse towards our neighbours, as we would be vled towards vs in the like case. But howe euer it be, let vs speake of vices so, that we disguise them not, to make them seeme nothing, & let vs seke roughlie to reforme them which haue offended:

repro-

reproving them in such sort, as they are able to beare, and as we see them disposed: regarding alwayes, that we be moued hereto by charitie and brotherlie loue. And so, when we shall pray God to conduct vs in this thing, and to gouerne vs by his holie spirit, a man shall not be able to count it an iniurie done to him, when we shal haue told him of his faultes roundly, and yet charitably. We see then what we haue to obserue touching this commaundement: namely, that we must not open our mouth to speake one worde slanderously, and maliciously, against our neighbour: and yet in the meane time, that we reprove simply and plainly, such as shall haue offended, as we woulde men should haue a care to correct and amend vs in the like case. When we shall vse such equitie and discrete dealing: behold, we shall not bee false witnesses. Moreouer, let vs note, that when mention is made here of falshood, we are not only forbidden to forge and inuent a lie, in such sort, that that we shal say, be falsly contriued and deuised without anie colour at all: but if we maliciously depaue that which in it self is not euill, we beare herein false witnesse. As it is said, that they which deposed against our Lorde Iesus Christ, that he had said, Destroy this Temple, and in three daies I will build it by againe, were false witnesses, and yet it is certein, that Iesus Christ had so spoken: that is to say, had pronounced these verie wordes with his mouth. They then which recite them, why are they called false witnesses? The reason is, because they turned the wordes of the sonne of God into an other sense than he had spoken them: and so sought to bring him into hatred, charging him with so wicked a slander, as if he had spoken of the materall temple of Hierusalem, when he spake of his owne body, which was the true temple, in the which dwelt all the fulnesse of the Godhead: for hee was God manifested in the flesh. So then, we see that the falshood which God here condemneth, is not then only committed, when we contriue a lie, when we forge that which was neuer said or done, when we deuise a tale neuer knowne or heard of before: but then also, when we shall haue maliciously disguised and altered a matter which might bee well interpreted, turning it to an euill sense, when it might be well ment: and herein we bee false witnesses. For example. There are some so wayward and overthwart, that as soone as they perceiue anie thing which displeaseth them, albeit it haue no euill at all in it, neither against God, neither against man: yet are they readie to make an accusation thereof, and to say, O

Mat. 26. 60.

1. Tim. 3. 16.

Maister Iohn Caluine,

1. Cor. 13. 5.

See such a man hath spoken or done such a thing, so that a man shall not haue giuen, I know not what the smallest blotte that may be, but that which was a vertue shalbe taken for a vice. So then, when wee shall haue wrested and depraued for one onely word, that which hath bene well said: loe, we charge a man with euill, wee hurt his good name, and harne him in his reputation. Let vs therfore note that we are false witnesses, not only when we forge & inuent that which hath neuer bene done or spoken: but when by arte subtiler cauill, by any euill & sinister interpretation, we shall turne that to euill which might haue bene well taken. Now, as I haue said, this is oftentimes done, when men are too reprehensiu & ouer captious, when they are wayward & frowardly bent: for then will they turne all to ill. It is said, That charitie is not suspicious (as S. Paule hath spoken hereof) and that we must know the euill before we condemne it. It is verie true, that we may bee oftentimes deceived in iudging of that which is good, and that which is euill: but when there shalbe such signes and markes, that the things shalbe so manifest, that we may be bolde to say: Behold a wicked thing, yet if we be ouermuch bent to snatch at it, we may offend. And aboue al, when we haue so malicious a nature, as to backbite & to slander men for we know not what, know we that we are condemned as false witnesses before God. Now if those which on some occasion giuen, haue shewen themselves hardie & bold in reprehending, are yet to be condemned, because they haue proceeded therein ouer rigorously: what shall be said of them, which of manifest hatred will peruert that which hath bin done or spoken, which ought notwithstanding to haue bene well taken, & wherein there shalbe no manifest vice? If they will peruert & depraue it by their ill & wicked handling, are they not false witnesses before God? So then, let vs lerne, so to procure the honoz & profit of our neighbours, that alwayes we haue a regard vnto it in our talking. Be it then that we reprehend them, be it that we speake of their vices, to the end they may be punished for them, & that they which might be seduced & led vnto euill by their wicked example, be not perverted: let vs neuerthelesse alwayes haue this regard, to procure their profite & welfare as much in vs lieth. And let vs alwayes obserue this measure in repprouing, that we defame not men in such sort, that they be wholly discouraged to returne to do well. For we ought rather to burie their vices as much as wee may, both before God & before men, that they may call to minde their dutie, & not lose all shame to giue ouer themselves inordinately vnto all

all wickednesse. Thus ye see in what sort we ought to procure their good. Now, if we will, as we ought, obserue this which is here cōtēned, we must come to an higher point & principle: namely, to consider why God hath made our tongue, & for what cause he hath bestowed on vs the gift of speaking, knowing he hath granted it vs to this end, that we might cōmunicate together. Now the cōmunication which is betwene mankind, what other end ought it to haue than to mainte in vs in charitie? We must therfore briefly lerne, so to brydle our tongues, that the vnicie & peace which God commandeth that we haue among vs, be alway kept & nourished as much as is possible. And lo why *St. Iohn. 13. 6.* James bleth such vehemencie when he mentioneth euill speeches: he saith that the tongue which is but a smal portion of the bodie, & a litle morsell of flesh, kindleth notwithstanding such a fire, as might burne the greatest & thickest Forrests in the world. Let vs therefore returne to this principle: namely, to know that God hath bestowed on vs a singular benefite, in giuing vs the meane to be able to cōmen & conferre together. Lo the thoughts & affections of men are secret & hidden, & the tongue which openeth and displayeth the secrets of the heart. Let vs therefore consider diligently how to vse well so great a benefite, let vs beware how we defile our tongue with our vices & wickednes, seeing God hath giuen it to nourish a loue & brotherhood among vs: let vs take heed we abuse it not to babble & prattle of this & that, so as to turne our speeches to ill purposes, to be empoisoned one against another. Behold what is the point wherunto we must come. Now seeing we haue in generall known how we shal auoid this vice of being false witnesses, because this is an hard matter to brydle our tongues, let vs trauell herein with so much the greater diligence. We see how many ill speeches easily escape vs, & when we haue spoken at rours, without any thinking what we say, because we are so accustomed hereto we thinke it no vice before God. But let vs note, that the more we are by nature inclined to speake vndiscreetly, to reproch and backbite our neighbours, the more paines we must bestowe to repress, and brydle our tongues. For if we be giuen to any sin, this inclination and accustomed our selues vnto it, shal not serue vs for an excuse before God. Nay, when we shall haue knowne anie vice to bee in vs, wee must bee so farre off from flattering our selues herein, that we ought to sigh and say: Alas, I see this vice reigneth ouer much in mee, I must therefore more manfullie warre against it, and force my selfe, through the grace of my *G D D*, so farre as to repress

Maister Iohn Caluine,

2. Cor. 13. 5.

See such a man hath spoken or done such a thing, so that a man shall not haue giuen, I know not what the smallest blotte that may be, but that which was a vertue shalbe taken for a vice. So then, when wee shall haue wrested and depzaued for one onely word, that which hath bene well said: loe, we charge a man with euill, wee hurt his good name, and harne him in his reputation. Let vs therfore note that we are false witnessess, not only when we forge & inuent that which hath neuer bene done or spoken: but when by ante subtiler cauill, by any euill & sinister interpretation, we shall turne that to euill which might haue bene well taken. Now, as I haue said, this is oftentimes done, when men are too reprehensiu & ouer captious, when they are wayward & frowardly bent: for then will they turne all to ill. It is said, That charitie is not suspicious (as S. Paule hath spoken hereof) and that we must know the euill before we condemne it. It is verie true, that we may bee oftentimes deceived in iudging of that which is good, and that which is euill: but when there shalbe such signes and markes, that the things shalbe so manifest, that we may be bolde to say: Behold a wicked thing, yet if we be ouermuch bent to snatch at it, we may offend. And aboue al, when we haue so malicious a nature, as to backbite & to slander men for we know not what, know we that we are condemned as false witnessess before God. Now if those which on some occasion giuen, haue shewen themselves hardie & bold in reprehending, are yet to be condemned, because they haue proceeded therein ouer rigorously: what shall be said of them, which of manifest hatred will peruert that which hath bin done or spoken, which ought notwithstanding to haue bene well taken, & wherein there shalbe no manifest vice? If they will peruert & depzaue it by their ill & wicked handling, are they not false witnessess before God? So then, let vs lerne, so to procure the honoz & profit of our neighbours, that alwayes we haue a regard vnto it in our talking. Be it then that we reprehend them, be it that we speake of their vices, to the end they may be punished for them, & that they which might be seduced & led vnto euill by their wicked example, be not peruered: let vs neuertheless alwayes haue this regard, to procure their profite & welfare as much in vs lieth. And let vs alwayes obserue this measure in repprouing, that we defame not men in such sort, that they be wholly discouraged to returne to do well. For we ought rather to burie their vices as much as wee may, both before God & before men, that they may call to minde their dutie, & not lose all shame to giue ouer themselves inordinately vnto
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all wickednesse. Thus ye see in what sort we ought to procure their good. Now, if we will, as we ought, obserue this which is here cōtēned, we must come to an higher point & principle: namely, to consider why God hath made our tongue, & for what cause he hath bestowed on vs the gift of speaking, knowing he hath granted it vs to this end, that we might cōmunicate together. Now the cōmunication which is betwene mankind, what other end ought it to haue than to mainte in vs in charitie? We must therfore briesly lerne, so to bryde our tongues, that the vnitie & peace which God commandeth that we haue among vs, be alway kept & nourished asmuch as is possible. And lo why S. *John. 13. 6.* James useth such vehemencie when he mentioneth euill speeches: he saith that the tongue which is but a smal portion of the bodie, & a little morsell of flesh, kindleth notwithstanding such a fire, as might burne the greatest & thickest forests in the world. Let vs therfore returne to this principle: namely, to know that God hath bestowed on vs a singular benefite, in giuing vs the meane to be able to cōmen & confere together. Lo the thoughts & affections of men are secret & hidden, & the tongue which openeth and displayeth the secrets of the heart. Let vs therfore consider diligently how to vse well so great a benefite, let vs beware how we defile our tongue with our vices & wickednes, seeing God hath giuen it to nourish a loue & brotherhood among vs: let vs take heed we abuse it not to babble & prattle of this & that, so as to turne our speeches to ill purposes, to be empoisoned one against another. Behold what is the point wherunto we must come. Now seeing we haue in generall known how we shal auoid this vice of being false witnesses, because this is an hard matter to bryde our tongues, let vs trauell herein with so much the greater diligence. We see how many ill speeches easily escape vs, & when we haue spoken at rours, without any thinking what we say, because we are so accustomed hereto we thinke it no vice before God. But let vs note, that the more we are by nature inclined to speake vndiscreetly, to reproch and backbite our neighbours, the more paines we must bestowe to repress, and bryde our tongues. For if we be giuen to any sin, this inclination and accustomedness of our selues vnto it, shal not serue vs for an excuse before God. May, when we shall haue knowne anie vice to bee in vs, wee must bee so farre off from flattering our selues herein, that we ought to sigh and say: Alas, I see this vice reigneth ouer much in mee. I must therfore more manfullie warre against it, and force my selfe, through the grace of my G D D, so farre as to repress

in me, that thing which I see God condemne. And to be the more
 heedfull in this thing, let vs thinke on the manace and threat he gaue
 2. Cor. 6. 10. against it. For when Saint Paule saith, That neither fornicatours,
 nor drunkards, nor extortioners, nor murderers, shall inherite the
 kingdome of heauen, & numbzeth also among them railers, euill spea-
 kers, banishing them in like maner from all hope of euerlasting life
 and saluation: when we heare this, is there any talke to be had of co-
 uering vs with leaues, to make our selues belue there is no ill done,
 when we shall haue slandered our neighbours? Thinke we that the
 threat which God hath pronounced by the mouth of Saint Paule, is
 onely to feare little childzen, and that it shall not bee executed vpon
 them, which would exempt themselves from it in despite of him? So
 then let vs labour with all our diligence, to obserue this commande-
 ment. And aboue all (that wee may conclude herewith) let vs make
 this comparison, that if God will that the good name of our neigh-
 bours be kept and esteemed deare of vs, and if he so streightly forbid
 vs all ill reproches and slanders, which might disgrace and discre-
 dite him, how ought we to behaue our selues towards him? Are wee
 not an hundred times more bound to mainteine the honour of God?
 And because we cannot profite him any way, are we not much more
 bound hereunto, than to conserue in his entire estate the honour of
 men? So then let vs beware of being false witnesses against God:
 1. Cor. 15. 15. as S. Paule saith, That they which corrupt the puritie of the Gos-
 pell, are false witnesses against God, and not against men. What
 must be done then? The truth of God must be maintained by vs, we
 must proceede therein roundly and vprightly: when wee shall see a
 good doctrine, we must defend and susteine it, knowing that God ap-
 pointeth vs as his Proctors and Attornies. Shall I then see a truth
 bozne downe and oppressed? I must not suffer this as much as in me
 lieth. And why? For God calleth me to procure in his name, that
 an vncruth be repressed, and bozne to the ground. And this ought to
 be obserued, especially when the question is concerning the doctrine
 of saluation. So that when we shall see that this doctrine shalbe falsi-
 fied, and that men would herein mingle their leuen, to corrupt others
 with their falshood and lying, we must here shewe our selues trulie
 zealous, not to suffer false witnesses against God, to haue their sway:
 except we will be consenting with them, and partakers of their wic-
 kednesse, as I haue already declared. And so let vs learne, that when
 we

we shall haue liued wth men in such simplicitie, that a man shall not be able to charge vs, that by backbitings, lies, or flanders, we haue discredited any one: we must also haue this zeale towards G D D, that his truth remaine in his entire and perfect estate, and that it be mainteined so, that it may reigne and beare rule among vs. We see in effect what we haue to consider vpon this commandement.

Now let vs cast our selues downe before the face of our good God, with acknowledging of our sinnes, praying him to make vs feeble them better than we haue done, that we may be led further and further vnto such a repentance, as we may learne to consider of our vices, to be sorie for them, and to be displeased with our selues, to the end, that hauing obtained forgiveness of them, we may learne to order our life after his commandementes, that he may be honoured of vs in all true obedience, and not onelie by confession of mouth. That it will please him to graunt his grace not onelie vnto vs, but to all people and nations of the earth, &c.

The. 12. Sermon.

Deut. Chap. 5.

21. Thou shalt not conet thy neighbours wife, neither shalt thou desire thy neighbours house, nor his fiede, nor his manseruaunt, nor his maide, nor his oxe, nor his asse, nor any thing that is his.



It might seeme at the first sight, that this commaundement is superfluous, because that God hauing condemned theft and adulterie, would there also repress all wicked concupiscences and desires. For wee haue said, that these commaundementes must be expounded of vs, according to the nature of God. And we knowe, that the proper office of God is to sound our heartes, that he onelie knoweth the thoughtes which are secret and

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1. Tim. 1. 5.

hitherto: and therefore it followeth, that when God forbiddeth men to bee theeves and adulterers, he would bide their affections and desires. And in verie deede if this were not, God should haue no more power in making and prescribing of lawes than mortal men. For an earthly man, if he condemne adulterie, he will also condemne the act and deede thereof: yea, if an euill intent and meaning appeare, it shall be punished. If the law of God were such, it should import no great thing. For it should be but a policie, that is, a rule of order to gouerne vs honestlie before men. But there is in it much more. As we see that S. Paule saith, That the law cannot bee kept and obserued without a pure conscience and a faith vnfeigned. If it be then required, that we haue such a soundnesse for to obserue rightlie, and as we ought, the lawe of God: it followeth, that vnder the name of adulterie, all wicked lustes and desires are forbidden, and so likewise vnder the name of theft. We might also alledge to this purpose the authoritie of our Lord Iesus Christ, who is a faithfull interpreter of the lawe. For it is by his spirite that Moses and all the Prophets haue spoken. Why then is it now added, that we must not couet or desire? If mention hath bene already made of all wicked desires, was there any neede that this should be againe repeated? Wee must therefore note for answer herevnto, that God in this place would not repressse such wicked affections and desires as are already resolute and concluded vpon of vs, but those affections which do first pricke and stirre vs vp, albeit we cleaue not, nor consent vnto them. This requireth a more ample and familiar exposition. Sometimes to couet, importeth the will which is in a man, as when I shall cast mine eye on the goodes of my neighbour, if I shall be tempted to couetousnesse, and that I nouriish such a temptation in me, and giue my selfe the bide: Ioe sinne hath wonne so much, that I haue a resolute will in me, that I could wish well that this should be mine. Ioe then one kind of desire which importeth withall a will, when a man shall consent vnto sinne, and if hee had the meane, he would put in practise his wicked wil and purpose which he hath conceiued. Now such wicked desires haue bene already forbidden, when it hath bene said, Thou shalt not steale: Thou shalt not commit adulterie. For God hath not only forbidden the act of fornication & stealing, but to desire and lust after, either the wife of an other, or his goods & substance. But there are other desires and lusts, to the which we cleaue not at all, to consent vnto

to them, which oftentimes tickle and stirre vs vp, and we perceiue some motion in vs which is against God, and is rebellious to the integritie and byrightness which is contained in the law, and such desires are forbidden in this place. So we see, that God, not without cause, hauing condemned all euill desires and affections, annexeth, that this is not yet such a perfection as he requireth: but wee must know that euerie affection which stirreth vs vp vnto euill, albeit we conclude not any thing within our selues, neither rest our selues on it, that if onlie a concupiscence forceable breake forth in vs, and we strine therewith, that this is a sinne committed: we are culpable before God. And thus we see what integritie is required in this place when our Lord hauing forbidden wicked desires, adioineth that both our senses and mindes must be locked vp in such sort vnder his feare, and inflamed with such a loue and desire, to walke in all holinesse, that we be not moued or diuen either on one side or other by any wicked passion, to desire either the good or the wife of an other. Now seeing we haue the intent and meaning of God, let vs diligently consider wher vnto he bindeth vs. For the law ought to serue vs for a looking glasse, to behold the pouertie and miserie which is in vs: and after that we shall haue vnderstood what our dutie is, let vs know that we are to be condemned, if we come not neere that perfection, to the which God hath called vs. We see wherevpon we must staie to make our profite of this last commaundement of the lawe. And to the ende that we may be so much the more attentiu, and that we may knowe that this is a doctrine which requireth, that we applie our whole studies therein, let vs beare in minde that which S. Paule saith, That being reputed a great and exceeding wise Doctor, hauing bene nourished in the law of God from his infancie, yet was he so blind, that he vnderstoode not what the lawe of God ment, vntill he was conuerted, and that our Lorde Iesus Christ had enlightened him by his Gospell, to the end he might knowe whither the lawe of God ought to lead vs. *Phil. 3. 7*

Beholde then Saint Paule, who was instructed in such sorte, that hee was in great reputation among men, not among the Painims, to say, that he was some great Philosopher: but he was taught and brought vp in the lawe of GOD. And touching his life, hee protesteth, that he liued irreprehensible, as without all faulte beefore men: Loe, I say, Sainte Paule

an holy and learned personage after the common estimation of men; but yet a pooze beast touching the law of God. And why: He saith he esteemed himselfe liuing, & that he thought himselfe iust before God, and knew not that he had neede of the mercie which GOD offereth vnto all sinners. For he abstained from theft, from fornication, & such like thinges: he had no wicked desires in him which one might perceiue, and which might be knowne vnto men, so that he iustified himselfe in his owne fantasie. Now in the end, when God had taken pittie on him, he opened his eyes, & made him to vnderstand that which is contained in this last commaundement, Thou shalt not couet. Behold how S. Paul began now first to vnderstand the lawe, in which before he was a doctor, making profession thereof, wherein hee had bene taught and instructed from his first age. Untill he had wel considered and meditated of this, he tript ouer the quicke coles, he learned his lesson (as we say) by rote, he neuer tasted nor vnderstoode the force and power of the lawe, he neuer knewe that this was sinne, to condemne himselfe before God, and to haue his refuge to his mercie, in the which the hope of our saluation lieth, and wherupon it ought to be grounded. Seeing then S. Paul knew not the law, and had no right vnderstanding thereof, but by this worde: let vs labour herewith so much the more diligence: and seeing that all the time of his life, vntill his conuersion, he was so blind, that he vnderstood not this worde: by so much the more ought we to bee attentue in this place, for we are of no greater abilitie than he: but God by his holy spirit must reueale to vs what this concupiscence is, which hee hath in this place condemned. Now beyond all this, we must haue another admonition which is very needfull and necessarie for vs. For the diuell hath sought in such sort to couer and hide this precept, that a man should not knowe the intent and meaning of God, but that one should lightlie content himselfe, to condemne onelie those euill concupiscences for sinne, which appeared manifestly, and wherof a man were plainly conuicted. So that many haue restrained this word of concupiscence to those euill affections and desires, which importe a resolute will and full consent. Now this is against the natural sense and meaning of Moses: and yet is this a doctrine fullie concluded on in papistris. Although the Papists cannot denie, that to be pricked and prouoked with an euil and wicked desire, is a damnable vice, and which procedeth from originall sinne, and from this corruption which

which we drawe from our father Adam: yet they imagine that after baptisme this is no more a sinne. As if such a fantasie come into the minde of man, to doubt of the promises of God, to murmur against him, to be angrie with him: when a man shalbe afflicted, if it come into his fantasie to accuse God of iniustice and crueltie, this is not a sinne say the Papists. Neither are these of the rudest & ignorantest sort among them which speake thus, but this is a generall resolution & doctrine vniuersally concluded on in all their diuelish Synagoggs. There is not a Synagog among them, where this hath not bene received as an article of faith: namelie, that a man being prouoked and stirred vp with some wicked desire sinneth not, that if he be tempted in himselfe to commit murther, to empoysen any, to commit fornication: and briefly, to be guiltie of all the crimes and enormities in the world: if so that he consent and assent not thereto, (for loe the wordes which they vse) that is to say, if hee resolute not himselfe herein, to say, I will put in practise my wicked conceits, and that hee stay not himselfe hereon to please himselfe in this wicked affection, all this is no sinne. This is, say they, but to exercise vs in combate and fight against sinne, and we then declare that we are valiant champions, and that sinne beareth not rule ouer vs, or reigneth in vs. Now I graunt it is true, that the faithfull shew well that the spirit of God reigneth in them, when they repell and beate backe such temptations, when they brydle and captiue themselves so, when they resist and withstand such thinges, knowing that they are contrarie vnto God, and that he condemneth them. It is certaine that hereby it is shewed, that God hath geuen vs victorie ouer sinne, and that the vertue and power of his spirit abideth in vs, and that we are stoute and valiaunt champions to bid battell against Sathan. But this is not to say, that we are exempted and freed from all fault, and that we may so plucke out of vs all sinne, and ransome our selues so fullie, as if it might not staine and spot vs no longer. Alas, we are farre wide from this. For on the one side it is true, that we haue great cause to praise God, that he bestoweth this grace on vs by his holy spirit, to surmount & overcome all wicked affections. But in the meane time, we ought to bewaile our selues, knowing that we are on our part ouerweake, and that if he take not pitie on vs, forasmuch as we haue within vs an euill and wicked conscience, which is to prouoke his vengeance against vs, we should well deserue to be throwen downe of him into the bottom.

lesse pit of hell. But let vs note how God would here open and discover the shame and repproche of the Papists, and how he would shew that the greatest Clerkes among them, are more rude and ignorant than the poore unbeleeuers which neuer heard one word of the holy scripture. And why? For let vs consider of that which is contained in the lawe. It is said, that the summe of the lawe is, That wee loue God with all our heart, with all our minde, with all our vnderstanding, with all the faculties and powers we haue. If it were said, Thou shalt loue God with all thine heart, a man might with some colour conclude, that there is no sinne, but when the will is certeine and resolute, For the heart in the Scripture, although it signifie sometime the vnderstanding, yet is it taken for the will. Now then, one might vse this cauil: It is said, That we must loue God with all our heart, if so be then our will be not contrarie: well, it is inough, we haue quitted our selues before God. For one might happilie restrain the will from consenting to this wicked affection, and so it should seeme that the wicked desires which first incite and stirre vs by, and yet hold vs not captiues, be not comprised vnder sinne. But God addeth, With all thy heart, with all thy vnderstanding and thoughtes, and with all thy powers.

Let vs now consider, if I conceiue any thing against God, if I conceiue any euill lust or desire of fornication or stealing, albeit I cleaue not at all vnto it, whether one part of my soule & vnderstanding bee not already corrupted, and whether I loue God with all my heart, when one parte of my vnderstanding is bent against him? There is no question of the heart, but of this apprehension and conceiuing of the minde, which is in the soule of man. Nowe I shewe well that there is vanitie in this, that the feare of God withholdeth me not as it ought. It followeth then, that I am culpable and condemned, because I discharge not my selfe in louing GOD, as he hath commanded me. And againe, is there not some vertue and power of my soule which applieth not it selfe to thinke on this or that, which is contrarie vnto GOD and his iustice? So then, wee see that euill and wicked thoughtes are condemned, and that wee cannot so excuse them, but that GOD shall worthilie punish vs for them. And let vs knowe, that albeit men neuer consent vnto euil, to haue their will resolutely bent therevnto: yet cease they not to bee accursed before GOD, if hee would vse his seueritie against them.

Now

Dent. 6. 5.

Mat. 22. 37.

Now therefore wee haue the true sense and meaning, and wee see withall, that wee must take diligent heede to this place, that we bee not seduced and abused herein. And the example of Saint Paule ought to pricke vs forwarde so much the more, seeing that he confessed that hee was ignorant of the lawe of **G D**, vntill our Lord Iesus Christ had enlightened him by his holy spirite, to the ende hee might knowe what this worde of concupiscence imported. It remaineth that we now applie this which hath bene touched to our vse and profite.

In the first place therefore let vs learne, that to serue God well, and as we ought, we must not onelie desire to doe well, neither is it sufficient that we profite herein, and proceede effectually: but we must purge our selues of all euill and wicked affections, and of all corrupt thoughts, in such sort, that all our senses & vnderstanding tend to this end, to giue ouer our selues fullie and wholie vnto God, that we may shew wee haue not bene so distracted, as to bend on one side or other: but that wee bee held vp so streight, as to runne without being hindered or staid: yea, to runne in that way, whiche God sheweth vs, so that there bee in vs nothing, but all puritie: and when wee shall haue well and throughefullie vnderstood this, wee shall be aduertised to bee watchfull, and to stand on our garde. For wee see howe men wander, and lead them selues astray. And what is the cause hereof? Because they reckon (as wee say) without their host. For they expounde the lawe of **G D** after their owne fanisie, and they thinke it sufficient, if their will bee not wicked, and that they rest not them selues on their euill thoughts. Well, God will not impute this vnto vs, say they: and herevpon they walke on in their wicked concupiscences, and they haue an headband whiche they put before their eyes, that they might not knowe howe closelie they deceiue them selues. Now when men speake thus, yet this will not serue them to escape the hande of the heauentie Iudge. Let vs therefore take diligent heede, we restraime our selues in our concupiscences. For God hath not onelie condemned wicked intentes and purposes, but all desires also, which prouoke vs to euil, and driue vs therevnto. Let vs therefore walke in so much the greater feare, let euerie one hold him self, as it were vnder lock, forasmuch as there is no part in vs, which is not infected with sinne. For let vs examine all the faults of our soule, and wee shall finde sinne dispersed ouer all:

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as when a poison hath entred the bodie of a man, so that euerie part thereof is infected. There is in vs such an vniuersall leprosie, as possesseth both the bones and the marrowe, the thoughts and the affections, and all which is in vs. Seeing then it is so, that our nature is thus corrupted, ought wee not to be so much the more vigilant and watchfull to hold our selues in brydle, seeing God by the law hath condemned all wicked thoughts, which tend to incite vs vnto euill, seeing hee hath condemned the smallest motion which flattereth & tickleth vs, and when we onelie feeble our will a little pricked and stirred, albeit it be not at all held captiue? When we see this (I saie) haue we not great occasion to awaken vs to walke vnder the hand of God, in so much the greater heedfulnessse? So then behold how this precept ought to awaken vs, when wee are so sleepeie and slouthfull, and would so easilie acquite our selues of our duetie towardes God. But let vs knowe, that no such shifts will serue vs to escape. And why? God followeth on alwayes to condemne wicked desires, hauing condemned wicked counsels and purposes. Howe this doctrine ought to serue two wayes to our vse and profite. First, it may teach vs more frequenlie to praeie vnto God to gouerne vs by his holy spirit, and to purge vs from all our corruptions and vices. And againe, hauing made our request and prayer vnto him, that euery one force himselfe, that we vse violence with our nature, with all our senses and appetites, seeing there is in vs such a rebellion against the law of God. As S. Paul also speaketh not onelie of the wils of men, when he saith, That through their peruerse and crooked nature, they are enimies vnto God: but he mentioneth the affections & thoughts, for he vseth a word in that place which signifieth the thoughts which we conceiue. Seeing it is so, let vs knowe, that when we shall haue bestowed our labour well, to hold our selues inaffled with the brydle of God, that yet some euill desires shal escape vs, for which we ought to lament and bewaile our selues before God. Loe what the first vse of this doctrine is: namelie, that we haue this zeale to call vpon God to gouerne vs by his holy spirit, and that we employ all our paines herein, and vse such force with our selues to be retained from all euill, that Sathan haue not his entrance into our heartes, that he may not make any breach into vs, to winne possession of our bodie: but that we keepe him aloofe and farre off. And as soone as we shal perceiue any thought in vs, which shall tend vnto euill, let vs come forth to oppose

Rom. 8. 7.

oppose our selues against it, let vs make this barre, to say, What God must beare rule wholie in thee, he must possesse not onelie thy mind, but all thy senses and thoughts. For the second, we must learne to condemne our selues, & giue all glorie vnto God, in confessing that we are all culpable & guiltie, and that if he call vs to account, & shall vse seueritie with vs, loe we all perish and are cast downe to the bottomlesse pitte of hell. We must come vnto this point, otherwise we shall not profite in the lawe of God, as wee ought. But here a man may demaund, seeing that God knoweth the frailtie and weaknesse of men, Why he either strengthenech not them better, or why he maketh a lawe so strait and so austere? For it seemeth that God would oppresse vs, when he forbiddeth wicked desires, and that he is not content that we render him obedience in our willes, entoyning vs no further thing by adding this word. And loe why these iesters say, That God would spite and anger men in his law, and as it were forbid them to scratch themselves when they itch. But we must come to knowe this miserie and wretchednesse which is in vs: namely, that we haue neither thoughtes nor affections, which are not rebellious vnto God. Let vs not therefore maruell, if there be such a strife and combate betweene the lawe of God, and our lustes and appetites. And why? For when we haue diligently sifted and examined what soeuer is within vs, we shall finde there is nothing but all manner of corruption and damnable wickednesse. For we cannot conceiue one onelie thought which tendeth not vnto euill. Seeing it is so with vs, and that God hath giuen vs a perfect rule of all goodnesse and vpright liuing, hath hee not as it were thundered against vs? And is it not manifest, that the fire and the water are at lesse strife, yea, agree better, than the nature of men, and the iustice of God? Let vs not therefore thinke it straunge, that God hath so reprobued our appetites and lustes: and when we heare the blasphemies which these iesters spue forth, let vs detest them as monsters. For in steade of glorifying of God in his iustice, they sling themselves and spurne against him, as sauage and furious beastes. Now what wee haue to note touching the frailtie and weaknesse of men: that albeit it bee so great: yet he condemneth it in his lawe. And why? For when God ordereth our life, and sheweth vs howe wee are to walke, hee hath not respect what we can doe: but hee considereth of that we owe him, he respecteth what vprightnesse and in-

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nocencie of liuing is, though it be not found in vs. We are the creatures of G D D: ought wee not then to giue ouer our selues wholie to his seruice? Without all doubt we ought: for this is a peremptorie reason: and cannot be gaineſaide. And men may well mutter and murmur hereat, yet ſhall they alwayes bee conuicted with ſo manifeſt a prooſe, that hauing their beeing of G D D, and for him, they ought to dedicate vnto him all their ſenſes and affecti- ons, and whatſoener there is either in their bodie or their ſoule. Nowe withall let vs note diligently, that we cannot acquite vs of our duetie towards him. But where is the cauſe hereof, but in our owne nature? But this we drawe from Adam. It followeth not, for that we are helde captiues vnder ſinne, and that this curſed ſeruitude and bondage hindereth vs from doing well, and maketh vs giue our ſelues altogether vnto that which is euill, what euer other cauſe be hereof, the roote is in vs, and euerie one ſhall feele himſelfe culpa- ble. And we muſt not ſay, that we are driuen herevnto by anie exter- nall force, but euerie one is ledde and driuen vnto this by his owne proper concupiſcence, and ſo there remaineth no excuſe for vs. And hereby we ſee that we muſt not meaſure the lawe of God by our owne faculties and powers. And why? God respecteth not what we can doe, or what our power and abilitie is: but he respecteth howe farre we are bound vnto him, he respecteth this integritie and perfection, which is without vs. Behold what we haue to obſerne. And this is that which abuſeth and deceiueth the Papiffs. For they haue this principle among them, That the lawe of God is not impoſſible vnto men. It is wonderfull how they haue bene ſo mad, how the diuell hath enchanted and bewitched them in ſuch ſort, For this doctrine is moſt cleare and manifeſt throughout all the holy ſcripture: namely, that men ſhall bee alwayes condemned by the lawe, and muſt alwayes haue recourſe to the meere grace and mercie of God. When Saint Paule will proue that men are accuſed being ſinners, and that there is not at all one iuſt man, what argument or reaſon is it which hee bleth? He alledgeth the place of Moſes: Curſed is euerie man that continueth not in all things which are written in the booke of the lawe to do them. Now it might ſeeme at firſt ſight, that Saint Paule hath euill argued, and that this reaſon is impertinent. For let it bee graunted, that all they which haue tranſgreſſed the lawe of God, are accuſed: yet it followeth not, that all mankind be curſed. For
if one

Iam. 1. 13.

Gal. 3. 10.

if one man obserue the lawe, and acquite himselfe herein: loe hee is exempted out of this condemnation. Some then shall bee founde which shall haue obserued the lawe of **G D D**, and therefore all are not cursed. But Saint Paule presupposeth that the lawe is vnpol-
sible, and if he had not tooke this as graunted, he might seeme to haue proceeded in his argument without sense or reason. Thus we see that the Papistes haue taken and grounded themselves vpon a principle and ground, altogether contrarie to the spirite of God: yea, they are so rude and ignoraunt, that they haue not yet learned and vnderstoode the **A B C** of faith, and of Christian religion. So then, let vs diligently note, that when question is of the lawe of **G D D**, we must not measure it by our strength and power, to respect what we are able to doe: but we must consider what we owe vnto God. Yea: but what then shall bee the meane to deliuer vs from the curse of the lawe? For it seemeth vnto them, that all the worlde must needs be damned. I graunt it well, and it behoueth it bee so, that is, that we be all damned, if we will haue saluation in Christ Ie-
sus. For how shall we seeke vnto the grace and mercie of God, except we knowe the want and need we haue thereof? Men would not seeme beggers by their good will. But as long as we shall thinke anie iustice to bee in vs, wee shall neuer haue any care to seeke it else-
where, than in our selues, & therefore we must be wholie rid of all opi-
nion of our owne vertues, we must perceiue the wrath of God which is bent against vs, we must feele the weight and burthen of death which lieth on and pesselth vs. For without this, it cannot bee that wee shall bee able to prepare our selues to obtaine mercie at the hande of **G D D**. But this thing requireth a more large and ample declaration. Let vs therefore first of all beare in minde, that when wee feele anie euill thought to arise in vs, and that our appetites and lustes, with anie pleasant motion, shall tickle and stirre vs by vnto euill, that we bee culpable and also guiltie of sinne before **G D D**. But here one may demaunde this question, Whether, if when a man conceiueth a wicked thought, and hee bee so farre from resting on it, that hee detesteth it before hee feele anie pricke and prouocation thereof, whether this be sinne? As there are manie thoughtes, which touche not our heart, which moue vs not at all, which ingender and beede no wicked lust in vs: yea, a man may haue some thought arise, beeing as

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it were halfe a sleepe: and well, this flitteth from him without mo-
uing the heart, or drawing anie lust after it: and yet for this we must
lament and bewaile our selues before **G D D**, and knowe, that
except God staied vs by his grace, wee haue opened the doore to
Satan, whereat entring in, hee might incontinently winne vs
vnto further wickednesse. Wee must therefore bee sozie for this
thing, albeit **G D D** imputeth it not vnto vs for sinne. But there
is nowe a seconde degree, when not onelie wee conceiue some
wicked thing in our minde, moued herevnto by some present ob-
iect: but when wee shall be thereby something moued, that wee
shall feele some pricke of Satan which stirreth vs, then is sinne
conceiued, that is to say, although there be no consent giuen:
and albeit the will bee not resolute herein, yet is sinne formed be-
fore **G D D**, and it is damnable in his sight. For to haue this
better vnderstoode, wee must alledge examples hereof. It may
so happen, that a man beholding either the house or the lande of
another, conceiueth some flying fantasie, and yet his heart is no-
thing moued herewith, hee hath no such desire bredde in him, as
to saie, I woulde this were mine: but hee passeth from this
thought, and seeth it is but a vanitie: he coulde not withstand it
from arising in him.

But albeit there be not herein anie wicked affection and desire,
yet notwithstanding, **G D D** doth hereby warne vs of our infirmi-
tie and weakenesse. And wee must herevpon humble and bewaile
our selues, and acknowledge that this is already a sinne, for which
wee were to bee condemned. For let vs consider whether this shall
bee founde in the Angels of heauen. It is most certaine it shall not
bee seene in them. And yet the iustice and righteousnesse of Angels,
shall hardly suffice to satisfie and answer the lawe of **G D D**.
True it is, that there is in God an other iustice, as we haue seene
in the booke of Job, which surpasseth and exceedeth this of the law:
but if the Angels of heauen applie them selues to fulfill the lawe
of **G D D**, without doubt it is all they are able to doe, to con-
forme them selues to the rule which hee here prescribeth vs. Wee
see then, that this is a vice, for which men ought to condemne
them selues: not when they shall haue hadde anie occasion offe-
red, whereby some wicked affection might arise: but when
they shall haue bredde in them such a desire, as to say, I coulde
wily

with this or that. Although a man incontinentlie repelleth such a desire, and stayeth nothing at all vpon it, yet is he culpable of this couetousnesse which is here mentioned. Nowe, seeing this is so, let vs learne altogether to condemne our selues : and againe, let vs beware we fall not into a double condemnation, when we shall not only haue coueted something to prouoke vs vnto euill, but shall haue nourished this desire: as when a woman hath conceived, shee nourisheth her childe vntill she bring him forth : for when we shall haue loosed the bzidle to our wicked lustes and desires, so farre, as that our will be wonne, in so much that we rest our selues on wickednesse, to giue our full consent therevnto, behold howe we incurre a double condemnation: and then must we with moze and greater teares bewaile our miserie: for we see we haue brought two condemnations vpon our heads, except God of his infinite mercie and goodnesse beare with vs. Loe, what wee haue here to note touching euill and wicked thoughtes, Nowe withall we must returne to consider of the remedie we haue herein: for we were in a desperate case, as being verelie confounded, if we had not this grace and mercie of God, whereby we are succoured and relieved. Therefore, when we shall haue understood and confessed, that we are in all sortes that may be culpable, behold, God calleth and sheweth vs, that of these so manie wicked desires which are in vs, although in their owne nature they are sinne: yet will he not impute anie of them vnto vs for sinne. Is then a wicked desire reputed sinne in the faithfull? No. But here two diuers things are to be considered. For if we respect the nature of the vice, it is alwayes sinne. But doeth God pardon it? Why then beholde, he calleth none of these euill concupiscences vnto account, forasmuch as by his free mercie and goodnesse hee pardoneth them vnto the faithfull. We knowe also, that by the blood of Iesus Christ, all our spottes are washed and wiped out: and baptisme is hereof a sure testimonie and witnesse vnto vs. For by it haue we bene washed from all the filthes and pollutions which are in vs, that we might appeare pure and cleane in the sight of God: yea, which moze is, those mortall and deadie sinnes which are actualiter committed, shall not bee imputed vnto vs, because (as I haue said) that God hath buried our sinne, and will not regard it: but we must notwithstanding haue respect vnto it, and beware diligentlie howe we offend. But if anie abuse and deceiue them selues, to be perswaded, they conceiue no wis-

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ked desires, this shall occasion **G D D** to call them to their account. And why? For, when men flatter them selues they must needs be condemned. And loe why the diuell hath so much endeuoured to blind the eyes of men, in making them beleue that none of all these thinges are sinne: yea, we see how the Papists thinke that the grossest faultes that may be, are soone wiped out with one signe of the crosse, or with one Asperges of holie water. They thinke these thinges are nothing, and they sport them selues with **G D D**, as with some litle childe. But let vs contrariwise remember, that when wee shall not onelie flugge in sinne, but shalbe greatlie inclined to flatter our selues in our vices: let vs (I say) remember to take vnto vs this glasse of the lawe, and to behold our selues in, that we abuse not, nor deceiue our selues. A man may haue his face foule and dirtie, euerie one shall mocke him, and yet hee shall see nothing thereon: but when hee looketh in a glasse, and seeth all his face sople, then hee withdraueth him selfe, and goeth and washeth it: so haue we need here to do. It is true, that the whole lawe of **G D D** is as a glasse, to shew vs our filthinesse, that wee might bee confounded and ashamed of our wickednesse: but wee must haue to consider of our condition a most cleare and bright glasse. If wee reade this onelie, Thou shalt not steale, Thou shalt not bee a murderer, nor adulterer, euerie one will make him selfe beleue, that hee is guiltie in nothing: but when wee come to this commaundement, Thou shalt not couet, loe **G D D** soundeth not onelie the depth of our heart, but all our thoughtes and imaginations: there is nothing which hee trieth not and examineth: and those thinges which we shall account for no faultes, shalbe condemned before **G D D**, and he shall be Iudge of them, if wee on our part will not iudge them. Nowe, in the meane time we are to magnifie the mercie of our God, that when we are so manie wayes culpable, hee yet receiueth vs as iust and righteous. Let vs compare together the iustice wee obtaine by the meanes of faith, and the malediction which is on vs, wherein wee are plunged. Are wee culpable before **G D D** of one offence, of thre, of anie number? Nay rather, are wee not plunged into such bottomlesse gulfes, that when wee shall beginne to make our account, we shalbe overwhelmed and confounded with the multitude of our offences? An hundred millions of faultes are the hundredeth part of them which wee haue committed in the sight of

of **G D D**, wee are guiltie in so manie, that there is neither end nor measure in our sinnes. Yet for al this, **G D D** receiueth vs so to mercie, that we are accounted iust before him, as if there were in vs all integritie and perfection, and that wee wanted nothing of fulfilling the whole lawe. Therefore, when God bestoweth on vs this gift of faith, whereby wee apprehend and take holde of the grace and mercie, which hath bene purchased vs, by the death and passion of our Lorde Iesus Christ, that wee will now doe him this honour, to say: Lorde, it is in thy meere goodnesse and free mercie, that our saluation consisteth: when **G D D** (I say) pardoneth vs such an infinite number of sinnes and offences, and clotheth vs with his owne iustice: see we not howe farre wee are bounde vnto him for this inestimable goodnesse? So then, when the lawe of God shall haue betterlie confounded vs, seeing not onelie our concupiscences exceede all number, but that we are buried in them, as vnder great and huge mountaines, if **G D D** would seuerelie deale with vs for them, let vs knowe, that God will not leaue vs in despaire, but as soone as we are beaten to the ground, he helpeth vs vp againe: when he seeth our weakenesse, he reacheth vs out his hande, and calleth vs vnto him, and willeth vs to bee of good comfort, when he for his mercies sake, will impute none of our sinnes vnto vs. Loe, in what sort the faithfull continue in glorifying of God, although they be in them selues condemned. And at this end wee must alwayes beginne, to bee betterlie confounded in our selues, that our Lorde may deliuer vs from the deepest dongeon of death: seeing that our onelie saluation lieth and consisteth in his meere mercie and grace. Nowe withall, let vs walke in all heedefulnesse, let vs diligentlie looke vnto our selues, knowing that when wee shall haue employed great paines to serue **G D D**, when wee shall haue shunned all occasions which might leade vs vnto euill, when wee shall haue subdued our lustes and affections, when wee shall haue further endeouored to repress wicked thoughtes, wee are yet to condemne our selues, and to stand in greate feare of the anger and displeasure of **G D D**. For, although, (through the vertue and power of his grace) sinne reigneth not in vs, yet doeth it alwayes dwell in vs, and staineth vs still with some blot of filthinesse and vncleannesse. Let vs therefore bewaile our selues hereof, and lament in suche sorte, that wee bee hereby incited and pricked forwarde to doe our duetie.

We

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Rom. 7. 24.

Rom. 6. 12.

We see in what sort Saint Paule speaketh, after that he had professed so farre, and was come euen to an angelicall holinesse: O wretched man that I am, who shall deliuer me from this bodie of death? And why is it so, that he desireth death in him selfe? For no other reason, but because he sawe sinne abiding in his bodie. Now, moreover wee must knowe, that wee ought not, although euerie day wee see a million of faulces in vs, to bee discouraged. Lo, why Saint Paule exhorting the faithfull to flee from vices saith not, Let not sin dwell in you: but he saith, Let not sinne reigne in you. I grant it were to be desired, that sinne dwelt not at all in vs: but although we be not altogether rid thereof, yet must wee not bee to much dismayed. But when he saith that sinne dwelleth in vs, let vs knowe that this is first to warne vs of our miserable condition: and againe, to admonish vs, that wee must bee exercised continuallie in combat and fight with sinne, to the end wee should more feruently desire the aide and help of our God, praying him to fortifie and strengthen vs by his power, and by the grace of his holy spirite, whiche he hath giuen vs, in the name of our Lorde Iesus Christ.

Now let vs cast our selues downe before the face of our good God, with acknowledgment of our faulces, praying him to make vs feeble them better than wee haue done, and that wee may learne to conform our liues to his obedience, who respecteth not onely the outward woorkes, but regardeth what our willes, our affections, and all our thoughtes are. And because wee can not in one day come to such a perfection, pray we him that this may bee an occasion to humble vs, and to stirre vs by more manfullie to fight with sinne, that euerie one awaken him selfe to correct the vices which are in his nature, untill God ridding vs of this flesh and corruption, cloth vs with his iustice, and reforme vs altogether to the image of his glorie.

That it will please him to graunt this grace, not onely to vs, but to all people and nations of the earth, &c.



The. 13. Sermon.

Dent. Chap. 5.

22 These are the wordes, which the Lorde spake vnto all your multitude in the mount, out of the middest of the fire, the cloude, and the darkenesse, with a great voice, & added nothing thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.



Because wee finde no better excuse for our loose behauiour, or for our rebellion against God, than to alledge ignorance, we could bee verie well content to haue alwayes this cloke and couerture, to say, that we vnderstand not those things which God speaketh vnto vs, or that he directeth not his talke vnto vs, or that his voice is ouer farre for vs to heare it.

But God perceiving such a malicious wickednesse in vs, hath sought to preuent all that which men might alledge for their defence, to the end they might no longer haue any excuse for them selues. And therefore when he published his lawe, see why he would that the doctrine therein contained, should bee pronounced with an high and cleare voice: and that it shoulde bee spoken in the eares, not of three or foure onely, but in the hearing of all the people, both of the smallest and greatest: briefly, of all without exception. Againe he would that the lawe should bee written, that it might continue, and serue for the vse, not only of one age: but that euen to the end of the world it might haue his force and vigor, his rule & authoritie. Loe, why in this place it is said, That God spake with an high and mightie voice. Whereby Moses giueth vs to vnderstand, that the lawe is no such secreete and hidden doctrine, that any one neede to alledge, that he is not so great a scholer as to vnderstande it. For God, not without great cause, hath so exalted his voice, when he would prescribe a rule for the ordering of the life of men. And he adioyneth this of purpose, that the Lord spake vnto all the multitude and assemblie, as if he should say: True it is that God hath chosen some among you to be your gouer-

nours, and hath giuen them of his spirite, yet will he that his lawe
bee knowne of the most rudest and ignorauntest, that it may bee a
common wisdom vnto them all: that is one of the pointes we haue
here to note. The second is, that God had added nothing after these
ten sentences or sayings. Whereby Moses admonisheth the peo-
ple, that such breuitie and shortnesse, as G D vbleth, ought to
encourage them, to receiue what he shall speake. For he propo-
seth to them no great volumes, which might occasion vs to replie,
that all our life would bee to little to studie them. God therefore
hath not bene ouer long, when he deliuered his woorde, he hath
instructed vs in ten woordes, and no more: count wee them on our
fingers, and wee shall haue instruction touching all that which is
required for the well ordering of our life. Withall, Moses hereby
would haue vs vnderstand, that seeing G D hath giuen vs so cer-
teine a rule, and that himselte would adde nothing whatsoeuer, to
that which he had saide, that wee ought to holde our selues content
therewith, and that it is not lawfull for the creatures, to adioyne
any thing therevnto. And this is the second pointe wee must note.
For the third point he addeth againe in this place, that whereof he
had before spoken: namelie, that God when he published his lawe,
spake out of the middest of the cloude, that the mount smoked,
that there were flames of fire, that the lightnings flew abroad.
And wherevnto tendeth all this? Euen to this end, that the doctrine
of God might haue the greater maiestie, and that men might bee
induced to humble them selues in all reuerence before G D, to
subiect them selues fullie and wholie vnto his word, and to pealde
all dutifull obedience vnto it. Loe then three notable pointes re-
cited here by Moses, before he proceedeth to the rest which follo-
weth. Nowe touching the first, let vs beare in minde, that whiche
hath bene touched: namelie, that G D hath spoken with an high
and cleare voice, and that not to one handfull and small assemblie of
men, but in generall vnto all the people, and that this is for no other
end, but that wee might knowe, that the word of God shall sounde
lowde and shrill enough in our eares, for vs to heare and vnderstand
it, except wee will willfullie plete the deafe men, and stop our eares
at it. I graunt all our senses are so weake, that we shall neuer bee
able to comprehend one worde of that which God speakech vnto vs,

1. Cor. 2. 14.

except he enlighten vs by his holy spirite. For the naturall man per-

ceiveth

ceiue the things which are of God : they are too high and profound for vs . But whereof cometh this default and blindness, but from our owne corruption and wickednesse ? For it is most certaine and true , that the veritie & trueth of God in it selfe, and in his owne nature is easie enough, and plaine to bee vnderstood. Let vs not then alledge, that it is too darke and obscure . But how must wee behaue our selues to profite thereby? If wee will that God make vs to profite in his woord, let vs bee humble, and obedient , and little in our owne eyes. For it is not for naught that he promiseth to teach and instruct such as are humble . Let vs not then trust vnto our owne wit. Let vs not come to the hearing of his woord with such an haughtinesse and presumption in vs, as to thinke we are of sufficient capacitie to iudge of that which shalbe saide : but rather let vs desire of God , that he will open our eyes, that he will reach vs out his hande to leade vs: and let vs confesse, that wee are not of such dexteritie of wit, to profite vnder him in his schole, except he bestowe it on vs . When this humilitie shalbe in vs , doubt wee not but the woord of God shalbe easie vnto vs, and that wee shall knowe, and vnderstand, whatsoeuer is therein deliuered vnto vs . Hereby wee see what miserie and wretchednesse hath bene heretofore in the world , that the common people, and in a manner all, haue forsworne, and euen withdrawn them selues from being taught by the holy scripture . For they thought this belonged only to the Monkes and Priestes. And in the end such a foolish and beastlie opinion was conceiued, that men thought all diuinitie ought to be cloistered in their denes and cabins. Now for all this, this testimony hath alwayes remained, and must endure to the end of the world , that God hath spoken with a lowde voice, that he hath not hid, or drawen him selfe backe into some little angle and corner of the earth. So this hath bene a most wicked vnthankfulnesse in men, that they haue left the woord of God as cleane cast off & forsaken of all. And so much the more heedfullie ought we to note this place, wherein it is said, that God directed not his speech only to some great Doctors, but hath communicated his voice to the whole people , euen to the most simple & least among them . And withall let vs , to whom God hath restored his woord, praise & magnifie him for so inestimable a benefite , whereof the greatest part of the worlde haue depriued them selues by their owne malice and retchlesse negligence . Let vs, I say, praise and extoll his goodnesse, that his woorde at this daye

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foundeth in our eares, that wee may reade it, that all both priuatelie and publikelie may bee partakers thereof, that this heauenlie treasure is laid open vnto vs to vse and to enioy it. Beholde an inestimable benefite, & aboue all, he bestoweth on vs, for which wee ought to magnifie our God, as prizing this benefite aboue all the rest. Moreover, let vs bee attentue to heare our G D D speake. Let none alledge here any excuse to exempt him self from this dutie. For seeing that G D D speaketh to the whole compantie of the faithfull, to all them which are baptised in the name of our Lorde Iesus Christ, let euerie one in his degree and calling applie his studie to profite in the woord of G D D: and let vs all in generall take God for our Maister, and let vs be readie to heare him alwayes, and as often as it shall please him to speake vnto vs, as he ceaseth not dailie to doe. And thus much bee noted touching the first point: wherein it is said, that G D D hath spoken to the whole multitude and assemblie. Nowe let vs come vnto the second point wee noted: namelie, that he added nothing. And this is said, that wee might with better courage heare that which is contained in the lawe. It is true, that all that which Moses hath written, apperteineth to the lawe, all that likewise which the Prophetes haue left in writting: finallie, whatsoeuer hath bene adioyned in the Gospel, all this (I say) containeth one substance of doctrine, and the Bible is bigge enough: but yet, because wee should not neede to wander farre, or make any greate inquirie after that, wherevnto wee ought to tend, G D D hath proposed vs one certeine scope and marke, at which in ordering our whole life wee might ayne, and shoote at. For all is referred to these ten sentences, as I haue said. Let vs then but count ouer our fingers, and wee shall haue the tenne commaundementes of G D D, all is concluded in a short summe, whiche we ought to beare in minde, to bee good scholars vnder G D D. Therefore, when God vseth such breuitie, are not men to be wicked and vntoward, if they refuse such a doctrine, if they will not for all this bee at so much leasure, as to profite in the woord of G D D: Nowe therefore let vs lay aside all such vaine and friuolous replies, to say: O, the holy scripture is a deepe sea, it is a bottomlesse pit, if a man enter into it, which way shall hee bee able to get forth: Let vs alledge no such thinges. It is true, that God sheweth in the holie scripture, that which the Angels

desire

desire to behold. It is true, that wee can haue but some small taste thereof, while wee dwell in the world. It is sufficient, that wee knowe in part, as Saint Paule speaketh, and in darkenesse, beholding as it were in a glasse, that which wee can not see as yet face to face. All this is verie true: yet so is it notwithstanding, that God hath so conformed and abased him selfe vnto our rudenesse and sennerness, that these things are easie vnto vs, or at the least wee shalbe able to vnderstand so much, as is profitable for our saluation. If with all there be thinges doubtfull and obscure, let this sobrietie bee in vs, that wee aduance not our owne iudgements, but that wee first aske counsell at the mouth of G D D, knowing that wee are yet farre from our perfection. And yet, according to the measure, which he hath giuen vs, wee may alwayes glorie in this, that our Lorde Iesus Christ will not leaue vs in doubtfulnesse and ignorance, but that he will giue vs so sure and certeine a way, as wherein wee shalbe able to walke with great assurance: knowing that he hath not called vs in vaine vnto him selfe, when wee shall not haue any vncerteine, and wandering course to runne, but so certeine a marke proposed, as wherevnto if wee shall directe our race, wee shall not neede to feare any erring, as destitute of some good guiding and direction. Let vs therefore beare in minde, that our Lorde hath not spoken according vnto his owne nature. For if he would speake in his owne language, should he bee vnderstood of mortall creatures? Alas no. But how speaketh he vnto vs in the holy scripture? Verilie he lisperth and stuteth for our better vnderstanding. Saint Paule saith, that he became as a nourse of litle chilozen, when he preached the Gospell. Nowe when he spake it of himselfe, there is no doubt, but that he would shewe thereby the goodnesse of God, which so gouerned him by his holy spirite. And this which is in S. Paule, we shall finde likewise in Moses, & in all the Prophets. Let vs then diligently note, that God is made as it were a nourse, which will not speake vnto her infant, as she would vnto a man, but will haue respect vnto the capacitie of it. So God abaseth him selfe, forasmuch as wee could not vnderstand what he said, except he submitted him selfe to our vnderstanding. Loe, for what cause he is like a nourse in the holy scripture, that men might not perceiue his great and infinite maiestie, to the which wee can not come, nor approche any thing neere vnto it. Seeing G D D hath bene so gentle vnto

1. Thess. 2. 7.

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vs, as to open himselfe vnto vs in most familiar manner, so much more grieuous a condemnation shall fall vpon our heades, if we be-
flowe not paine to profite in that doctrine which hee hath, as I may
so say, shewed vnto vs, that there resteth nothing for vs to doe, but
to swallowe it, and digest it.

Let vs therefore note, that when Moses saith, That God added
nothing to these tenne sentences, it is to this end, that wee should
shew our selues more easie to bee taught, and bee the more encoura-
ged, knowing that God will not make vs to wander, and take end-
lesse labour, as in a thing which hath neither banke nor bottome: but
he proposeth vnto vs onelie ten sentences. True it is, that hee hath
expounded these tenne commaundementes by Moses. And againe,
consequentlie by the Prophetes. Lastlie, we haue had the finall de-
claration of them by our Lorde Iesus Christ, as it is at this day de-
liuered vs in the Gospell. But what? Wee haue yet this marke,
wherevnto we must alwayes order our selues. Wee haue but tenne
wordes for our lesson, and seeing it is so, ought wee not to iudge our
selues verie frowarde and peruerse, if wee despise so great grace of
God, and if we come not vnto him, when hee handleth vs after so
gentle a manner? This wee haue then brievely to beare in mind of
this easinesse and plainenesse which Moses sheweth vs to bee in the
worde of GOD. And withall let vs also note, that he would hereby
warne vs, that we learne to content our selues with the simplicitie
of the lawe, that wee aduise our selues how wee come to controll
GOD, to cloute our patches and pieces to his worde. For when
he spake, hee spake once for all, and will that men hold themselves
to that he hath said. As we shall see hereafter, how he hath straight-
lie forbidden vs to bende either to the right hande, or to the left, or
to adde any thing to his doctrine. And in verie deed, seeing GOD
hath adioyned nothing thereto, who are wee, to enterprize and take
in hande any thing aboue him? Thinke wee, that when GOD de-
liuered his lawe, hee had lost his memorie, and knew not what was
profitable for vs? Can a man bethinke himselfe of that which hath
bene vnknewen vnto GOD? And againe, beside all this, when
our Lorde hath so applied himselfe vnto vs, thinke wee hee would
instruct vs by halfes, and leaue vs in the middest of the way? Let
vs therefore beare in minde, that seeing GOD hauing pronoun-

red these tenne sentences, added nothing vnto them : wee must so wholie applie and rest our selues simplie on that doctrine which is contained in his lawe, that wee ventur not to enterlace any thing of our owne whatsoeuer : but let vs knowe, that this is our perfect wisdom, to bee obedient vnto our G D D. If this had bene in all times well obserued, we should not haue bene at this date so incumbered, to amend the corruptions whiche reigne throughout the worlde. For, from whence cometh it, that men haue corrupted all religion, and the seruice of G D D, as wee see it is come to passe in Poperie : The papistes will vaunt and boaste themselves of seruing G D D, when they shall haue their solemnities, their ceremonies, and other like trash. And whence is this : Euen from this, that they haue presumed to adde some thing to the worde of G D D, when they thought it not sufficient, that G D D should be serued after his owne manner and fashion : but men must reare by some new deuises in their braines, and fanisie whatsoeuer they should thinke good. So then, all this which they call the seruice of God in Poperie, is nothing els but a fardell of trumperies, which men haue made by together, and not onelie this, but that which hath bene spoken by the Prophet, hath bene accomplished in them: namelie, That they haue despised and set at naught the commaundementes of G D D, while they haue bene geuen to their own inuentions. And men see the wickednesse and mischiefe which is happened by this diuelish boldnesse and presumption, when men haue gone about to disguise the worde of G D D by their lies, and dreames, and dotages. So much the more diligently therefore ought wee to note this place, when it is said, That G D D hauing once spoken, added nothing to that which he had said. And in verie deede, as I haue alreadie said, this is an horrible blasphemie, when men will attempt to finde out, I knowe not what, some thing better than that which is contained in the lawe of G D D. This were to reprove him of a lie, or to thinke that hee was not well aduised, or happilie that hee forgot to geue in commaundement that which he ought. And shall men finde out some thing better than hee : Nay verilie. Then let vs learne to order our selues in such sorte vnto God, that we haue this alwayes imprinted in memorie, that God hauing spoken, he made a full end and conclusion, to say, These are my limits & borders, whosoever wil presume

Esaie, 29. 15.

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Psal. 62. 10.

presume to goe beyond, shall but ventur further to breake his necke. And in deede it can not otherwise be, but a ruine and destruction shall followe vpon vs, when wee will not keepe vs in that high way, which God hath made, and hedged in for vs. Now, albeit **G D D** speake not at this time in so visible manner, as he did then to the people of Israel: yet ought wee often to call to minde this lesson, which is contained in the lawe. True it is, that God hath not spoken twice, but he hath spoken once for all, as wee say: but wee on our part must againe and againe call it to minde, as it is also said in the Psalm, The Lord hath spoken once, I haue heard him twice. For hereby wee are admonished, that it shall not suffice to haue vnderstood for one day that which our Lord will haue pronounced and published in his name: but wee must often and sundrie times meditate thereupon. Let euery one therefore exercise himselfe herein all the time of his life, and let vs not cease euening & morning, to call this to minde, and to consider well that which our Lord sheweth vs. For when wee haue employed all the time of our life herein, we shall hardly come so farre as the midde way. True it is (as wee haue already said) that euen at the first entrie God teacheth vs so much as is expedient to be knowne for our saluation. But yet for all this, we shall alwayes finde wherein to make our further profite in the worde of **G D D**. Let vs therefore be diligent, and let vs not thinke it is labour lost, which we bestowe herein: no, not when we applie our studie day by day herein, and shall not geue ouer to searche and inquire after that which God teacheth vs. Behold in what sort wee must applie this to our vse, and practise it: wherein it is said that our Lord hath added nothing.

Now let vs come to the third point, which is, that God spake out of the midst of the fire of the cloud, and of the whirlewind. It is true that this hath bene before expounded already: but seeing it is repeated againe vnto vs by Moses, let vs note that it is not any thing superfluous. And in verie deede, wee cannot be too often put in minde hereof, that the worde of God ought to beare a great maiestie with vs, to humble vs vnder it, that wee may peeble all subiection and obedience therevnto. And why? First we see what pride and arrogancie is in men, that they can hardlie stoope and bend their neckes to bee pliable in such sorte as they ought. I graunt, a man shall not heare them say plainelie & in expresse words, they

they will resist God, and make open warre with him. But what euer they protest herein, are they so tractable to be taught, so humble and modest as were requisite they should be? Nay, they are farre wide from this. Againe, there is in vs such a dulnesse and vnsensiblenesse, that being so nouised, as we are, in these earthlie things, and so charmed in them, wee can not raise vp our vnderstanding to hearken vnto G D D, we can not come neere this spirituall wisdom, forasmuch as our mindes are soze possessed with the cares of this worlde, wee neede not anie thing to make vs rest our mindes here belowe on the earth. It is therfore verie needfull and necessarie, that our Lorde touche vs to the quicke, to the ende we may beare such a reuerence vnto his woorde, as that it die not altogether in vs: partlie by our rebellion, partlie by our stupiditie and dulnesse, that is to say: because wee are so lumpish, so earthlie, so grosse and worlde-lie minded: and partlie, for that we are already fraughted with so manie vanities, that wee neuer minde such things as are on high, but lying still groueling on the ground, wee are helde occupied in these transitorie and corruptible things. Therefore, G D D (not without cause) spake out of the middest of the fire, and of the cloud, and whirle winde, when he would publishe his fame. For it behoued, that the people should be touched with some great feare, to say: There is no talke of sporting our selues with God, when he appeareth vnto vs so terrible, and in such maiestie: what resteth then, but that wee tremble vnder him, and shewe vnto him such subiection, that he gouerne vs as his sheepe, that we all bende our necke, that we stoope with our head, suffering him to order vs to his will, that euerie one giue himselfe wholie thereto, and that we be all confounded, when hee speaketh, and haue no other affection and desire in vs, but to serue and honour him, and to subiect our selues altogether to his guiding and direction. Loe, why God hath so magnified his lawe, when it was first published. Hee might well haue spoken without casting out flames of fire, without making the mountaine to smoke, without hauing so darke and obscure a cloude: but hee would vse these miracles, that the people shoulde tremble, being stricken with an exceeding great feare. And therefore let vs note, that hee would hereby leade vs vnto that, which the Prophete *Esaie. 66. 5.* saie speaketh, That his spirite shall not rest, but vpon them which tremble at his woorde. For this is the thing wherein hee will proue

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our obedience towardes him : namelie, that when he speaketh, wee receiue without anye contradiction or gainsaying, what soeuer hee shall say, that we account it good for vs, and agree therevnto, and say, Amen: not onelie with the mouth, but also with the heart, that in our whole life we serue & obeie him. For this is the seruice which **GOD** requieth, and wherewith hee will be honoured : namelie, that we declare what obedience we beare vnto his woorde. But because we are herein so hard and so heauie, that rather wee drawe cleane backward, than bende the necke to carrie his yoke, it is needfull that we be ayded and set forwarde by such meanes as are here mentioned. And therefore, let vs note, that this flame of fire appeared not then to serue and instruct them onelie, which sawe it : but that at this day the lawe of **GOD** must by this testimonie & witnessse be authorized, and made authentike : and that the remembrance hereof should remaine so fresh in our memorie, that when we shal call to minde this which happened for one time, we be humbled vnder the maiestie of our **GOD**, and that when we would proudly and presumptuously lift vp our selues against him, this fire which then burned to feare the people, the thicke & darke cloude likewise come before our eyes, that we remember also, howe the mount was seene to smoke, & that all this may be to holde vs in such a fright and feare, that all loftinesse and hautesse of ours be beaten downe, that we may bethinke vs to come and present our selues to our **GOD**, to bee led by him whither he will, and that we may followe, most willingly, whither soeuer we shalbe called of him. We see then wherunto we must referre this which is here touched, of the smoke, of the flame of fire, and of the thicke cloude. And withall, let vs note, that when **GOD** appeared in a whirlewind, and in an obscure and darke cloude, this was to repressse and keepe downe the curiositie of men. It is true (as we haue already touched) that **GOD** speaketh to be vnderstoode, that he useth no doubtfull and ambiguous wordes, that he fetcheth no long circumstances (as we say) but manifesteth and openeth his will so clerelie and plainlie, that the fault shalbe no where but in vs, if we bee not perfectlie instructed therein, if wee will but lende our eares to heare him. But in the meane time, wee must not bring with vs such a foolish curiositie, as to inquire, beyonde measure, of what wee list : as wee see men inclined to such a foolish ambition, that their eares are alwayes itching, and they will say : I would knowe

knowe this and that. Nowe, beholde howe our Lorde God opposeth him selfe contrarie, and saith: Will you knowe this and that: Loe, a thicke cloude which hindereth you: consider of this obscuritie and darkenesse which you see. So let vs learne, that if wee wil bee good scholars vnder God, we must not loole the hidle to our owne fantasies, to be inquisitiue after that which ought to be hid den from vs: but let vs content our selues with that, which shalbe spoken vnto vs in the name of God, and let vs waite for that day, where in we shall haue a full manifestation of the rest which is nowe incomprehensible: brieftie, let vs be ignorant of that which God will not declare vs. For this ignorance surmounteth all the knowledge and wisdom of the world: namelie, when we desire to knowe no more, than our Lord permitted and graunted vnto vs. Now let vs come vnto that which Moses addeth: he saith, That the lawe was writen in two tables of stone, & that it was deliuered to him. When mention is made of two tables, we must call to minde that which hath bene said & handled heretofore: that is, that God could well haue writen the whole law in one stone, but he would write it in two, that this distinction being made, we might so much the better comprehend that which is contained in the lawe. For we see, our Lorde hath so chewed those things for vs, which are there contained, that we might not alledge that he speaketh in to high a language for vs to vnderstand. For as much as there are two principall points in our life, our Lord hath diuided his law into two tables: namelie, that we might know, how we ought to gouerne our selues towards him: and then, how we are to liue & to be conuersant wth our neighbours. Will a man order his life in all perfection: It behoueth first that he giue him selfe to the seruice of God, that he knowe what God requireth and approueth: and after this, we must liue in such vprightnesse and equitie with our neighbours, that we shew hereby, that we are the true children of God. First therefore we must know how God wilbe honoured and worshipped of vs. Secondlie, we must render to our neighbours, that which apperteineth to them: obseruing this indifferencie of nature, not to do to another, which we would not haue done to vs. So God hath declared in two tables, in what sorte hee will bee serued of vs: as we haue aboue declared, that hee proposeth him selfe onelie to be worshipped, that men should forge no newe Gods. Againe, hee hath declared, that he wil not be represented by images nor moppets

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that he is a spirit, and will be spirituallie worshipped of vs, and not as men shall fantasie, to reare by this or that kinde of worship: but hee will be serued in spirit. Againe, he will haue his name sanctified, hee will that men exercise them selues in his woorde: and aboue all, that euerie one withdrawe him selfe from his owne thoughtes and affections, that wee rest vs to be ruled and gouerned onelie by **G D D**. And this is conteined in the first table of the lawe. Touching the second, we haue seene howe hee commaundeth vs to obey father and mother, howe hee forbiddeth vs murders, adulteries, thestes, euill speakings, all wicked lustes and concupiscences. Wee see then, why **G D D** hath diuided his lawe into two tables. Will we therefore order our life well, and as wee ought: Let vs first learne to honour **G D D**, and after that, to liue with our neighbours in all integritie and vprightnesse. For there are some, which will abstaine from iniuring of others: but in the meane while, they haue little regard of **G D D**: and they thinke they are quited & absoued, if so be none indite them, nor complaine of them in this worlde. But (I pray you) what shall this be, not to be theewes, if wee commit sacrilege? Is it not a greater and more enormous crime, to rob **G D D** of his honour, than to spoile a man of his goods, to cutte his purse, or to picke his chest? So let vs not thinke wee haue fullie discharged our duetie, when men shall sue no processe, nor make anie complaint against vs: for God must also haue that hee requireth, and is due vnto him: for wee are bounde to doe him homage all our life time. We must therefore bestowe so much the more studie to obserue the first table of the lawe, that wee leade not a Philosophicall life, as did some of the Painesims, to liue honestlie and vprightlie with men: but let vs haue in greatest price and estimation, the honour of **G D D**, and let vs beginne first of all at this point. Nowe againe, there are some which would seeme verie deuoute towardes **G D D**, as hauing some great zeale to serue and honour him: but when they bee conuersant with men, they fall to pilling and spoiling, and beating of them, they are full of crueltie, of enuie, & malice. But let vs note, that **G D D** hath not separated the two tables of the lawe: hee hath made a distinction of them: but hee hath not giuen to some the first table of the lawe, and to others the seconde table. He hath said: Behold my laws, and that which I haue ioyned together, must not bee seuered, but must remaine vnseparable.

It is true, that you ought to bee warned to followe that charitie which you owe to your neighbours: but yet, when you haue discharged your dutie in one point, you must conforme your selues vnto the other: and you must not retchlesly neglect to walke in all equitie and vprightnesse, when you shall haue shewed some great deuotion of honouring and seruing of me. There are also manie, which will serue God: but how? As there owne blinde deuotion shall teach them: as doe the Papists. But God meant to bryde vs herein, when he gaue vnto vs the first table of his lawe, that we might learne to serue him as he commandeth, and that we accept of nothing as good, which he approueth and liketh not. See then wherevnto this apperteineth, which is said, That God wrote his law in two tables of stone, to the end it might remaine and continue. For it hath not bene giuen to remaine for a certeine time, it is not transitorie. I graunt that the ceremonies haue an end, as this is a reason, why the law is called temporall, for as much as this order which had bene established among the auncient people, to endure vntill the comming of our Lorde Iesus Christ, was then taken away and abolished, and the things were perfect: so that we are no longer vnder these figures and shadowes of the law, which serued for that time. But the truth and substance of the law was not to remaine for one age, but it is a thing which endureth, and shall neuer cease or haue end. Let vs therefore learne, that God in such sort published his will, when the people came out of the lande of Egypt, that he so spake in the mount of Sinai, that withall he deliuered vnto vs there an order which we should obserue, and so prouidedst, that his doctrine should alwayes haue his full force and vigoꝝ. And for this cause he hath written his lawe in two tables of stone. He hath not written it in barke, as at that time the maner was, or as we might now say in paper, or in parchment: but he would that it should be engrauen in stone: that there might be a memoriall thereof to endure, to the end we should be confirmed in this which he hath spoken. For he was not contented to haue spoken for one time, but hauing engrauen his lawe in stone, he would we should haue attentie eares to receiue it all the time of our life. Now withall let vs note, that it is true that it serued to no great purpose, that the law of God should be ingrauen in stones. If this were all, what is then further required? We must know that the doctrine of God proposed vnto vs, is indeede necessarie and profitable for vs, but yet that it should serue vs to small

Exe. 31, 19.

purpose, except God should adde thereunto a second grace: namely, that this which hee hath pronounced, should be imprinted in our hearts and inwarde partes. Therefore, as God with his finger, that is by his diuine power, hath written his law in two stones, so must he now by his holie spirite write it in our heartes, which are of stone, & full of hardnesse: as the Prophet declareth, when hee saith, That God shall giue vs heartes of flesh, which shall bee soft, pliable, and apt to be taught, and to receiue whatsoeuer he shall commaund vs. So then, seeing God hath visiblie declared, that it is he which must write the lawe, to haue it well knowne and vnderstoode, let vs make our request, that it will please him, by the vertue and power of his holie spirite, to write it at this day in vs, that wee may holde it within vs, and that howe soeuer the diuell labour herein, hee may neuer wipe it out of our remembraunce. Nowe withall Moses concludeth, that the lawe was deliuered vnto him, to conserue, and to keepe it, and to bee also the minister and dispenser of it to the people, that he might bee acknowledged of them for a Prophet, for otherwise he could not haue executed his office, he could not haue edified the Church of God, except men had knowne that this charge was committed vnto him. As at this time, if wee were not perswaded that God would that his Gospell should be preached by the mouth of men, that there should be pastours in the Church to carrie abrode his word, which of vs would daigne or bouchsafe to heare a minister? I am not, nor anye creature beside, of such dignitie, as that I might perswade the worlde to receiue what I say. But when I speake here in the name of God, that men hearken to his doctrine, to rule and order them selues thereto, and to doe him homage: beholde, this is of more force than all the lawes, than all the statutes, than all the edictes of Kings and Emperours. Hath a mortall man done this? No. But when we knowe that God would that this policie and rule of order should be in his Church, and that men should inuiolablie obserue it, that is: that there be Pastours which may beare his word abrode, which may be expounders of it, which may be as his messengers to announce and declare the remission of sinnes in the name of our Lord Iesus Christ, which may reprove, which may comfort and exhort, when (I say) we vnderstand that God would such a regiment should be in his Church, then are we ashamed to resist and withstand him, which hath

formed

formed and created vs. Loe why Moses in this place saith, that God
 deliuered him the lawe. It is true, that God deliuered it to all the peo-
 ple in generall, as we haue said. Why then is Moses now the onelie
 possessor of it? It seemeth that God would depriue the whole world
 of it, and that Moses onely were priuiledged therein, as if the lawe
 were written for him, and all other (as it were) excluded and shut out
 from it. But this is nothing so. And yet, albeit the lawe was giuen
 for the whole people, Moses is appointed the gardner and protectour
 of it. And this which God hath pronounced of him, we must extend
 further, as we see the Prophetes were appointed in the selfe same
 charge: namely, that they were as stewardestes and dispensers of the
 treasure of saluation, of this couenaut of God, and that this office
 was giuen vnto them, alwayes to declare the will of GOD, and
 to preach it vnto vs in his name. And this is the generall rule which
 Saint Paule hath deliuered, That men ought to esteeme vs as the *1. Cor. 4. 1.*
 ministers of God, and dispensers of the secretes which hee hath sene
 the world. Now, when Saint Paule saith, That we are disposers of
 the secretes of GOD, he sheweth hereby, that it is not pough that
 we haue the holie Scripture, that euerie one reade it in his house:
 but it is further required, that it be preached vnto vs, that we retaine
 among vs this order, to be taught by the mouth of men, that there be
 pastours and teachers, whose ministerie God vseth, to the end that
 when we shall heare them, we may profite more and more in the doc-
 trine of saluation. And this is the cause why Saint Paule in an other
 place saith, That the Church is the pillar of truth, and as it were the *1. Tim. 3. 15.*
 safegard and towre thereof. The Papists alledge this verie foolish-
 ly, to peeke vnto themselves a licentious libertie of making new ar-
 ticles of faith, and of establishing lawes after their owne fanisie: for
 Saint Paule hath vnderstood the cleane contrarie. He saith therfore,
 That the Church is the pillar and sure prop of the truth of God: be-
 cause that when GOD published his truceh vnto men by the
 lawe, by the Prophetes, and the Apostles, hee would, that this
 ministerie shoulde indure and bee perpetuall: that is, that there
 shoulde bee some deputed and appointed to this office and charge,
 to expounde his worde, to edifie the Church in this sort. Let
 vs therfore knowe, that it is by meanes of the Church, that the
 truceh remaineth in his perfect and entire estate. For when
 GOD raiseth by men, which are indued with his spirite, to con-
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firme vs in the faith, to enlighten vs, and to shewe vs the right way. Loe how the truth of God remaineth vnto the worlde, how it is not extinguished, howe it perisheth not. Let vs then note, that Moses meant not here to make himselfe the onelie possessor of the lawe, to exclude the people from it, and to shut them out of doores: but hee speaketh as thus vnto them: Welbeloued, it is verie true, that the lawe is common vnto vs all, wee are all the children of God, I challenge nothing vnto my selfe aboue you: yet for all this, if I will discharge my dutie in the office wherein God hath appointed mee, I must be a faithfull expositor of the lawe to you, I must be the keeper of it, that you tread it not vnder foote, I must put you in mind of it euerie day, that you neuer forget it. Seeing then it is so, let all them which are here appointed ministers of the worde of God, take heede they be prest and readie to serue and minister vnto the ignorant: and let all consider, that it is not ynough to read the holie Scripture, but we must be diligent to profite therein, and to come with all humilitie to heare them, which are ordeined ministers of the worde, to deliuer vnto vs the meaning and vnderstanding thereof. Thus ye see whereto this text is to be referred.

Nowe let vs cast our selues downe before the maiestie of our good God, with acknowledgement of our faultes, praying him to make vs feelee them better than we haue done, and to lead vs to such a repentance, that we desire onely to serue and please him, without seeking after anie thing of our owne. And because we are so giuen to the things of this world, pray we him the sooner to drawe vs hence, and in the meane while, to giue vs his grace to order our life to his will, and to conforme it to his iustice. And for the doing hereof, pray we him, that his word may beare such rule ouer vs, that we be gouerned by it, and conforme our whole life thereto, vntill that being despoiled of all our carnall affections, wee be clothed with his heauenlie glorie,

when we shall haue neede, neither of scripture, nor of preaching. That it will please him to graunt this grace, not onelie to vs, but vnto all people and nations of the earth, &c.

The. 14. Sermon.

Deut. Chap. 5.

- 23 And when ye heard the voyce out of the middest of the darkenesse, because the mountaine did burne, ye came to me all the chiefe of your tribes and your elders.
- 24 And ye said, Behold the Lorde our God hath shewed vs his glorie and his greatnesse, and wee haue heard his voyce out of the middest of the fire, we haue scene this day that God hath talked with man, and he remaineth liuing.
- 25 And now why should we die? &c.



We thinke if God in stead of preaching his worde by the meane and ministrie of men, should in his owne maiestie speake, or that some Angel sent from him should appeare vnto vs, that wee should bee more liuelie touched than we are, and that the whole world incontinently would be conuerted, that euerie one would yeld obedience without any either contradiction or rebellion. But alas, we knowe not what is conuenient and profitable for vs. For if wee considered of our owne frailtie and weakenesse, wee would soone vnderstand that it is not possible for God, to touche vs with his maiestie and power, but hee must needes altogether ouerwhelme and confounde vs. Therefore, when men desire that God would manifestlie shew himselfe with some visible signe, or that hee would descend from the heauens to teache them, they knowe not what ones themselues are, neither consider they howe weake and fraile their condition is. For if they would well consider and be thinke themselves hereof, the infinite glorie of God would strike them with a wonderfull feare and trembling, knowing full well, that they are not able to beare it. Therefore let vs knowe that God procureth our profite and saluation, when hee declareth vnto vs his will by the mouth of men, when hee ordeineth and appointeth minist-
sters

ners of his worde, to bee messengers vnto vs of such thinges as he knoweth to be meete and conuenient for vs. And yet so is it, that for once he would by euident prooffe holde men conuicted, that it were not good and profitable for them to heare his voice thunder from heauen. And that is the cause why he would publish his awe, not simplie by Moses, but descending in his owne person, as we haue already handled. And yester day wee said, that the lighteninges, the whirlewinde, and the flaming fire, and all that we reade of in the 19. and 20. of Exodus, that all this (I say) was done, to the end the people of Israel should learne to beare greater reuerence vnto the worde of God.

Now this instruction apperteineth also vnto vs. For God would that the memorie of these thinges should last for ever, and that the ble of them should bee perpetuall. So then, beholde **G O D** hath once displayed and laid open his glorious maiestie, to the ende wee might learne to receiue his worde in all feare and humilitie. But withall he would also that the people of themselves should bee constrained to say, It is not good that God speake vnto vs againe, one lie let vs haue a man to bring vs such doctrine as it shall please him to sende vs. And this rule is for to condemne vs, if we followe not the example of this people, which haustlie put forth themselves to speake in this sorte. Now if any one alledge, that this which was then spoken cannot binde vs, he is easilie thus answered: That if at this day God would doe the like he did then, that is, would pronounce with his owne mouth that which we now heare by the mouth of mortall men, it should bee impossible for vs to abide his glorie: and not to be altogether ouerwhelmed therewith, and vterlie confounded. And so let vs learne, that this is here recited vnto vs, to the ende that, in the person of the people of Israel, wee knowe that God applieth himselfe to our slenderesse and infirmitie, when it pleaseth him to sende vs his worde to bee preached by men like vnto our selues, which might bee his messengers, respecting herein what is behoouefull and profitable for vs. And knowe we, that this is an inordinate and foolish desire, to wishe that God would appeare vnto vs from heauen, or shew vs some apparant and visible miracle. For we cannot comprehend his maiestie and glorie. And although it bee the proper nature of the lawe to fraie vs, yet apperteineth this as well vnto the Gospell. For wee must take this as a generall rule, that

that as soone as we feele the presence of God, wee must needes bee confounded. We see how the Angels hide their eyes, because the glorie of God is greater than they can beare, and they are constrained to confesse, that they are ouerweake to beholde it as beeing creatures. What shall then be said of vs? For wee are farre inferiour vnto the Angels. And there is beside in vs an other thing, which maketh our infirmitie the greater: namelie, that wee reteine not that integritie and innocencie of our first nature, wee are not such as God created vs, that is to say, earthlie men onelie as was our father Adam: but we are altogether corrupted, and there is nothing in vs but sinne and wickednesse. And therefore it must needes bee, that God be made our enimie, and that we flie from his throne, as malefactours will keepe themselves as farre as they can from the iudgement seate of their Judge: brieflie, wee are poore miserable wormes and sinking carions. So then, as soone as GOD shall appoach and come neere vnto vs, we must needes be frightened with so great a feare, as to be beaten therewith downe to the ground. Therefore it is profitable for vs, that God declare himselfe vnto vs in such sort as hath bene already touched: namelie, by the meane and ministerie of men: that he ordeine and appoint men to expounde vs his will, as if he himselfe spake, and that his worde be receiued of vs in such reuerence, as if we heard him to thunder from the heauens. But it shall be profitable for vs more fullie to vnderstand that which in a worde we haue here touched, and els where more largelie handled: namelie, that the lawe in comparison of the Gospell frighteth and fraieth vs with a wonderfull feare. And why is this? Because that in the lawe, God requireth of men that which is his due.

Now consider we, whether wee are able to discharge our selues herein. Nay contrariwise, whether we bee not as poore and miserable debtors, which haue not one farthing to pay. We see then in what a desperate case we are. For how euer the case standeth with vs, God dischargeth vs not, but declareth that we are worthe to be accursed and condemned of him. And for this cause hauing shewed how the life of men ought to be ordered, he addeth this curse and malediction as thundring on vs, Cursed are they which obserue & accomplish not all those thinges which are here contained. As if hee said, All men must passe here vnder condemnation, from the greatest to the least,

Deut. 27. 26

all must knowe they are indebted vnto me, and that by right I may cast them downe to the bottomlesse pitte of hell. If I pronounce this sentence, there is not one may bee able to replie against mee, for all are vtterly lost and condemned. Beholde the language and speache of the lawe, beholde the stile which God vseth, and now must not all needes tremble hereat: It is not then without great cause said, That the law fraieth vs: and if withall it should please God seuerely to require of vs that which wee owe him, we must all needes perishe and be confounded. Now in the Gospell there is no such thinge for there **G D** beareth with vs, and not onelie pardoneth vs our faultes, but he writeth also his will in our heartes. Moreover, albeit wee serue him but by halfes, yet hee pardoneth vs our default, and (as I may saie) winketh and closeth his eyes when wee are halting in our duetie. And as a father dealeth not ouer streighthe and preciselie with his childe to oppresse him, so God in his Gospell vseth a fatherlie gentlenesse towards vs, that we should not feare to come vnto him.

Heb. 12.18.

And this is the cause why the Apostle in the epistle to the Hebrewes saith, That we are not come to this mount which smoketh, that wee are not come to Sinai, to see the burning fire which might astonnish vs, to see the lightnings, and all those other thinges which were to amaze and confound the people: but that we heare a sweete and pleasaunt melodie, by the which we are accompanied of the angels of heauen, with the soules of the holy Patriarches, and of the fathers, which liued in the hope of eternall life, (although they had yet nothing but obscure shadowes) that God now completh & ioyneth vs with them which in olde time haue waited for the coming of our Lord Iesus Christ. Seeing it is so, we must not drawe backe, but euerie one must set himselfe forwarde, to come with a bolde courage to heare our **G D**, forasmuch as hee speaketh so gentle and louinglie vnto vs, and vseth so fatherlie a speache, as which serueth not to feare and amaze his children, but sweetelie to entice them, and to winne their heartes vnto him. This difference there ore is worthe to bee noted, that in comparison of the lawe, the Gospell may seeme sweete and amiable vnto vs. But for all this, wee must returne to this generall principle: namelie, that it is much better that the worde of **G D** bee preached vnto vs by

by the mouth of men, than if **G D D** him selfe should thunder from heauen. And why? For heare wee onely this naturall thunder, and behold wee are taken with a great astonishment, and yet here is nothing expressed. God only maketh a noise with a confused and vnperfect sounde. What should bee then, when he should speake vnto vs, and when he should shewe vs his glorie? Wee can not looke on the Sunne, which is a corruptible creature: and how then shall wee bee able to behold the maiestie of **G D D**, if it were fullie shewed vs, and in his perfection? And therefore it is said, that a mortall creature can not see **G D D** and liue, can not behold his glorie, and not bee vtterlie confounded. I graunte that **G D D** appeared vnto Moses, and that not in such sort onely, as to other of the Prophetes, as it is said in the booke of Numbers, That he gaue him this speciall priuiledge, to be seene of him *Numb. 12.7.* face to face, euen plainelie as of his friend, that he appeared not vnto him, either by dreame, or by vision onelie, but after such an especiall manner, that Moses seemed to bee exempted from the companie of men, to bee made more familiar vnto **G D D**. But what euer bee said hereof, yet God manifested him selfe vnto him in portion and measure. For if he had shewed him his infinite being, Moses must haue needes (what grace soeuer he had receiued of the holie spirite) bene ouerwhelmed therewith, and vtterlie confounded. Yea, when at one time being yet among the liuing, **G D D** shewed him his glorie in more ample and plaine manner than euer hee had done: yet sawe he him not, but as it were by the backe and hinder partes. In this similitude it is declared vnto vs, that as in beholding a man in the backe, wee haue not the plainest sight of him (for the plainest sight of a man, and the principall view is in the face:) so, albeit Moses had an especiall familiaritie with **G D D**, yet this notwithstanding, in this soueraigne and principall vision which was giuen him in the mount then when he was separated from the condition of this mortall and transitorie life, when he was as an angel of heauen, yet he sawe **G D D** but in part: as when wee see a man by the backe. So let vs learne to content our selues when **G D D** vbleth this order towarde vs: namelie, that his woord bee preached vnto vs by men: and let vs so receiue it at their mouth, as if wee sawe his maiestie face to face. For it is profitable for vs to haue pastours,

which be appointed for ministers of the word, forasmuch as we could but perish and be brought to nothing by the appearance of the glorie of God, if it should bee manifested vnto vs. And to the end that none might take any occasion to complaine, as if the worde of God were not sufficientlie approued, and that men might not doubt whether they ought to hold them selues vnto it or no, in publishing his lawe he shewed himselfe. And we haue here the testimonie of the people, which say: It is the Lorde, he hath made vs this day to feele his glorie and greatnesse, wee haue seene that it is he which speaketh, he hath interposed none to be his spokesman vnto vs: but wee haue hearde his voice with our eares. This then hath bene done for once. Withall let vs take this which is here recited for a testimonie and witnesse, that Moses spake not of him selfe, that he hath not forged and deuised of his owne braine, the doctrine wee hold of him: but that he hath bene a faithfull steward of God, who aduowed and approued him, and not onely ratified and confirmed by miracles this whiche Moses taught, but in his owne person declared, that it was he who was the authour of all this doctrine. Nowe, forasmuch as by great reason the Gospell should bee as authentike, and aswell authorized as the lawe, wee haue had also a witnesse from heauen, that this is no humane doctrine, but that it proceedeth from God. And this is that which S. Peter toucheth in his second canonically Epistle, saying: That he and his companions heard the voice from heauen, by the which the father declared his sonne to be the soueraigne maister, and doctor of his whole Church: Behold my welbeloued sonne, heare him. Therefore, when this voice thundered from heauen, God declared that wee ought not to take the Gospell for a doctrine bredde and borne here beeneath: but that wee should alwayes haue this maiestie before our eyes.

2. Pet. 1. 18.

As at this time, if wee will bee true disciples of God, when wee come vnto the sermon, wee must call to minde this whiche Moses reciteth, That the Lawe was published in such sort, that it was God himselfe which spake and pronounced it. And againe, we must adioyne in the seconde place, the witnesse wee haue alledged, that this sentence of God resound and ring again in our eares, when he hath pronounced: That our Lord Iesus Christ is he, whom he will haue

haue men to heare. Loe an authenticke and sure seale wee haue, that the woorde of God, albeit it bee brought vnto vs by mortall men, should be of full and perfect authoritie with vs, as it deserueth. And to the end that men should not thinke, that Iesus Christ onely ought to bee hearde in his owne person, he saith: He that heareth you, heareth me: and he which refuseth or despiseth you, he refuseth both me, and him which hath sent mee. Indeede the Pope and his sacrilegious adherentes, vsurpe this sentence for to establishe their tyrannie: but it apperteineth asmuch to them, as to the diuell of hell. And why? For they should first of all bring vs the pure doctrine of our Lord Iesus Christ: seeing the sonne of G D hath not so resigned his office vnto men, as to despoile himselfe thereof: he will not haue vs gouerned after the appetite and lust of men, but he will alwayes haue that preeminence ouer vs, and that rule and empire, which hath bene committed into his handes. So then, when it is said, That in hearing of them whom he hath sent, wee heare him, it is meant, that if wee obey the doctrine of his Gospell, not despising it when it is published vnto vs by men, it is asmuch as if he spake vnto vs: admonishing vs hereby, that wee stay not our selues on the outward appearaunce wee behold with our eyes. And this is that which Saint Paule saith, That albeit wee bee brittle
 1. Cor. 4.7
 vessels: yea, broken pottes of no value, yet this inestimable treasure, which is committed vnto vs, is not therefore of lesse price and estimation, neither ought the dignitie & worthinesse of it for this cause bee diminished. True it is, that we are not able to procure vnto the word of God such a reuerence as gladlie wee would and desire. And why? For there is in vs nothing, nothing I say of our owne, whiche may make for the aduancing of the glorie of G D: and yet for all this, wee must make prooffe of our obedience in this behalfe, that is, that wee beare abroade the woorde of G D, with such great confidence and boldnesse, as knowing that he hath made vs his Embassadors, to declare his will: and withall let vs beware wee correct all hauncinesse and presumption herein. As for those vnto whom wee come, let them receiue in all simplicitie the doctrine of the Gospell, and let them not dispute, why and wherefore they are bound to subiect them selues vnto mortall men. For seeing that men shoulde despise, and set at naught the sonne of G D:
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which be appointed for ministers of the word, forasmuch as we could but perish and be brought to nothing by the appearance of the glorie of God, if it should bee manifested vnto vs. And to the end that none might take any occasion to complaine, as if the worde of God were not sufficientlie approued, and that men might not doubt whether they ought to hold them selues vnto it or no, in publishing his lawe he shewed himselfe. And we haue here the testimonie of the people, which say: It is the Lord, he hath made vs this day to feele his glorie and greatnesse, wee haue seene that it is he which speaketh, he hath interposed none to be his spokesman vnto vs: but wee haue hearde his voice with our eares. This then hath bene done for once. Withall let vs take this which is here recited for a testimonie and witnesse, that Moles spake not of him selfe, that he hath not forged and deuised of his owne braine, the doctrine wee hold of him: but that he hath bene a faithfull steward of God, who aduowed and approued him, and not onely ratified and confirmed by miracles this whiche Moles taught, but in his owne person declared, that it was he who was the authour of all this doctrine. Nowe, forasmuch as by great reason the Gospell should bee as authentike, and aswell authorized as the lawe, wee haue had also a witnesse from heauen, that this is no humane doctrine, but that it proceedeth from God. And this is that which

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 yea,

Maister Iohn Caluine,

pea: the heauenlie father which hath ordeined him soueraigne doctor, except they heare him whom he hath sent for his messengers, it behoueth vs with all diligence to bee ruled and ordered herevnto. So then let vs learne to stoope our necke, to beare the poke of the sonne of G D D, receiuing the doctrine of the Gospell in all humilitie, although it bee preached vnto vs by men. And as I haue already said, let vs diligentlie consider the ratification it hath, which ought to suffice vs to knowe, that the Gospell hath bene brought from G D D himselte, seeing it hath bene warranted and ratified from heauen, when G D D with his owne mouth pronounced, that he would that men should heare his sonne. Wee see in effect what we haue to beare in minde vpon this place. And therefore let vs followe them of whom mention is here made: nammelie, that wee desire not, that G D D for our pleasure descend from heauen: but when it shall please him otherwise to communicate his woord vnto vs, let vs be therewith sufficientlie contented. Now it might seeme at the first sight, that there were in this place some contrarietie. For the people say: Wee haue seene this day how God speaketh vnto men, and yet they liue. And afterward: Wee shall die if God speake vnto vs. For it seemeth, that if wee haue once had experience, that God confooundeth vs not when he speaketh, that this ought to make vs more bold and hardie. And why? For seeing wee are remaining aliuie, albeit wee haue heard the voice of God: when hee hath done this for once, why shall he not doe it twice or thrice? And here the people say, Wee haue hearde the voice of God, but if he speake againe vnto vs, behold wee die, wee are vndone, wee perishe. It seemeth that they trusted not to the hauntie and goodnesse of G D D, and that they were also verie vnthankfull, for not acknowledging and remembryng the benefite, which G D D bestowed on them, when he left vnto them their full vigor and strength. But wee must note that the people hereby declareth, that they will not tempte G D D any further, that it sufficeth them once to haue knownen that the lawe was not a thing forged and feigned by men, but that G D D was the onely authour thereof. This sentence therefore ought thus to bee taken, as if they had said: Wee haue this day seene that G D D speaketh vnto men, and they yet continue aliuie: this is sufficient for vs, wee must take heede, wee abuse not the patience of God. He hath spared vs this day, but wee must not herevpon

herewith conclude, that he will alwayes doe so: he hath tried vs in
 this force for one tyme, euen because of our mallice, but stubbornesse,
 and hardnesse of heart. For were wee worthe vnto whom he should
 in this wise appeare in his glorie: But he knewe that wee would
 not bee sufficientlie daunted and tamed to bee ordered to his obe-
 dience, except he should come vnto vs in his visible glorie, and
 should amaze vs with such feare as to confound vs. So then, if he
 should not haue wonne vs by such force, he knewe well wee would
 haue still continued as wilde and sauage beastes. But seeing it
 hath pleased him of his goodnesse to pardon vs the fault and offence
 wee haue committed, and that at this day he beareth mercifully
 with vs, let vs not returne to tempt his patience any more. For this
 should bee too great an outrage, this should bee to mocke his gen-
 clenesse, and to make a scoone of his patience. So then this testi-
 monie sufficeth vs, both for our life, and for the life of our children: &
 for euer vnto all posterities, euen to the end of the world. Wherefore
 let them which shall come after vs knowe, that they must not enter
 into this fowle and foolish desire, to wish to drawe God vnto them
 out of the heauens, as if it were conuenient he should bee our fel-
 lowe mate and companion. We see then how these two places agree
 verie well together. Now here wee haue to note, that albeit the
 worde of God bee of that force and power, as to destroy and bring
 vs to nothing, that he yet voucheth such mercie towards vs, that it is
 vnto vs to life, in steede of consuming and destroying vs. And when
 I say that the worde of God is of such force as to consume vs to no-
 thing, I vnderstand not onelie the worde as it is here described by
 Moses, but if the Lord would make vs feeble the vertue and power of
 his worde, albeit it should be preached vnto vs by men, yet should
 it serue vnto to confound vs. But now wee see that the Lord
 quickeneth vs, when he speaketh vnto vs, and especially at this
 day, when the Gospell is preached vnto vs: for this which is spo-
 ken by Saint Iohn, is euerie day accomplished: namelie, That all
 those which heare the worde of the sonne of man, are restored to
 life. For by nature wee are alienates from God, wee are exiled
 and banished his kingdome, wee are dead, and as it were encum-
 bed in some graue or sepulchre: and loe, our Lord Iesus Christ
 profereth vnto vs the remission and forgiveness of our sinnes:
 God his father adopteth vs for his children. Beholde then the

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manifestation of saluation which is opened vnto vs, and wee are thereby quickened and restored vnto life by the meanes of the Gospell. And for this wee haue wonderfull great cause to praise and glorifie our **G D D**, for that he maketh his worde to serue for to restore vs vnto life, and to deliuer vs from death, whereas his worde is of such force and vertue, as utterlie to consume vs, if he of his mercie did not turne it to worke a cleane contrarie effect in vs.

Now withall let vs diligentlie note, that if our Lord hath once bestowed on vs more than we any way deserue, wee must not therefore take leaue and licence hereby to tempte him, and to desire alwayes to rule him after our owne lustes and appetites. As wee see at this day the Papists will excuse themselves for not receiuing the Gospell, because they see no miracles done in our time. Yea, but let them answer me wherunto the miracles which our Lorde Iesus Christ hath done, and which hee committed to his Apostles, serued? Dought these to serue nothing to our profite and commoditie? Behold then what admirable vertue and power **G D D** hath declared at the beginning of the Gospell. The heauen and the earth were then moued, there was no partie in the worlde wherein **G D D** imprinted not some worke or signe of his maiestie, that the Gospell might be authorized. Beholde the Angels, which descended at the birth of our Lorde Iesus Christ, to beare witness vnto him: beholde the Sunne which was darkened at his death: beholde the vaile of the temple which was rent in two pieces, to shew that the holy Sanctuarie was opened, and that freer and bolder arcesse was graunted vnto **G D D** than euer before. The raging and tempestuous Sea is appeased, the diuels themselves do homage to the glorie of **G D D** being present.

Brieflie, both by signes and wonders aboue and beneath, God hath declared that the Gospell proceeded from him, as wee haue already shewed. So many maladies & sicknesses healed, so great warres appeased, so many other signes and wonders which were shewed, were not to serue for one time onelie, but at this date the memorie of them ought to remaine: and wee must receiue this witness for a seale of our faith, that wee doubt not, but that the dignitie of the Gospell ought to bee as great at this day, and that the authoritie thereof

thereof is as well nowe ratified and confirmed, as it was then, when Christ wrought his miracles. And yet for all this, we see manie of the vncredulous and unbeleeving sorte, which alledge, that if they did see any miracles, they should be conuerted.

But it is certaine, if they were now presently shewed, they would still remaine in their obstinacie and stubbornesse, & take thereby an occasion of further enuening and im poisoning themselves against **G D**. What remaineth then for vs to doe? We must learne (as I haue said) to content our selues with that which **G D** hath once done. If **G D** hath giuen vs more than hee owed vs, let vs receiue it, and with getting of thanks let vs learne not to prouoke his wrath and anger against vs by an ouer presumptuous tempting of his patience. Beholde then what wee haue to beare in minde in this place, when the people saith, Let the Lorde speake vnto vs no more, for it sufficeth vs that wee haue heard his voice, and yet haue bene permitted of him to liue. And that this wee haue aboue declared may bee more certeinlie confirmed vnto vs, let vs beare in minde that which is here said, What fleshe hath heard the voice of the liuing **G D** and liueth? For by these wordes in this place, it is plainlie shewed, that the people of Israel spake not in their owne name, but euen in the behalfe of all mankind. They saie not onelie, What are all we to heare **G D** speake? but, What is all flesh? And in verie deede (as I haue touched in the beginning) it cannot bee, but men are either staring madde, or starke dronken, when they cannot humble themselves: for there needed no other thing for them to doe, but to respect their owne estate and condition, to saie, What are wee? There is nothing, neither in our bodies, nor in our soules, but frailtie. We are not now remaining in our nature wherein wee were first created: but beeing fallen therefrom into that estate wee nowe are in, what are wee but as a water which glideth away, as a smoke which passeth and vanisheth on a soudeine? And which worse is, wee are enemies of **G D**, and hee must needs bee our aduersarie partie, forasmuch as there is nothing in vs to be found, but sinne and wickednesse.

Therefore, when we be entised and tickled with such foolish and vaine lustes and desires, as to wishe that **G D** would do
DD 2 mira

miracles, that we might heare the angels of heauen: let vs returne to thinke on this which is here said, and what is all flesh: Let vs, I say, enter into this consideration, to bethinke our selues what wee are, and our owne small abilitie shall sufficiently aduise and aduertise vs, to geue praise and thankes vnto God, that he maketh vs not feeble his presence to consume & bitterlie to confound vs, but with an amiable mildenesse and gentlenesse, allureth vs to himselfe, when we heare men like our selues, and our brethren, which speake vnto vs in his person.

And let vs further note, that when the people of Israel say, What people hath heard the voice of the liuing God, and remained alive as wee: It is to shewe vnto vs, that God would not that this should bee drawen into consequence, for vs to, conclude any thing thereon. And therefore let vs not alledge this, to say: And why speaketh not God at this day vnto vs after a visible manner, as he hath done to his people in the mount: It pleased him then so to doe, but wee must not impose him a lawe, or thinke to binde him to continue to doe that which he hath done for one time onelie. So as I haue saide, let vs not abuse the graces of God, as despitefully to question against him in this sorte, And seeing God hath done this at other times, why will he not doe the like at this day: When men lift themselves vp in this manner against God, beholde, what a diuelish presumption and overweening is in them. Let vs then honour our God so farre as to graunt him this libertie, so manifest and declare himselfe vnto vs in such sorte as it shall please him, and as he shall know it expedient & necessarie for vs. Let vs not binde him by constraint to any necessitie, for that it shall haue pleased him for one time to vse some especiall grace, let vs not desire him to doe the same againe, but content we our selues simplie with his wil, wherunto we must alwayes be subiect. In the end, it is said, Go thou neere vnto God, and heare all which he shall say vnto thee, and declare thou it vnto vs, and we will heare it, and do it. We see here in the first place how the people desire that Moses should bee the messenger, to bring them whatsoeuer he shall haue receiued from God. And this is written for our instruction, that euerie one submit himselfe to the policie and rule of order which God hath established in his church. For (as I haue already said) hee will speake vnto vs by the mouth of men, that is the onelie purpose why hee would there should bee

ministers. This order is not inuented by men, but our Lord Iesus Christ hath declared, that hee would haue such a regiment in his church. We see then an inuolable order, and which proceedeth from GOD, who will haue Pastours in his church to announce and declare his doctrine which wee must receiue to our saluation. Seeing it is so, let none oppose himselfe against it, but let vs patiently beare it, that God raise vp them amongst vs, by whom he will be serued to bring vnto vs the embassage of saluation. And let vs not murmur at this, that euerie one of vs hath not such a priuiledge: for hee will that his bodie, that is, his church, bee so gouerned. We see then what wee haue to gather vppon this place: namelie, that since GOD hath appointed ministers of his worde, wee heare them quietly and contentiuelie, that there bee no enuying or malicing for this, if all be not Doctors and teachers, and that GOD appointe not euerie one vnto this office. For wee must bee ordered according to his good pleasure, as we haue already said.

Behold one note to bee obserued. But withall, let vs also note, vnder what condition wee must haue and receiue Pastours. For this place is to discerne betweene seductors and deceiuers, which falslie abuse the name of GOD, and attribute vnto themselves the title of Prelates without rime or reason, and betwene the true Prophets and good seruicours of God, and ministers of the Gospell. The Pope and all his pestilent vermine will say, that men must beare them, and receiue their doctrine, without any contradiction. And why? For God would there should bee Prelates in the church, and will that men beare and obey them. All this is true. But in the meane while, is this title geuen indifferentlie vnto all, and without discretion? No. But God hath withall adioined that he will be chiefe, that we be subiect vnto him, and not in the seruitude of men. Seeing then it is so, wee must knowe what Prelates and what Doctors God sendeth vs, as we are directed by this place: namelie, such as heare what God shall say vnto them, and then deliuer it faithfullie to the people. So they which would be heard in the name of GOD, and that men receiue their doctrine in all reuerence, let them bee the first to heare God, let them not attempt to adde any thing vnto the word of God: but let them be tractable, and easie to be taught of God: and when they shall haue bene instructed by God, let them dispense vnto others that which they haue receiued from God. For none are to be accounted

ted good ministers of the woord of God, but such as haue first beene his scholars, and which blurpe not a maisterhippe ouer others, to bring vnto them whatsoeuer shall seeme good to them selues. And wee must not here be to wise: for God reserueth vnto himselfe this office, to declare that vnto vs, which he will haue vs to knowe. It is not here simplie said, Heare that which God shall say vnto thee, and then come and tell it vs: but it is said, All that which God shall say to thee: so that there is no point nor article which may be omitted, in such sort, that Moses is here put beside all libertie of presuming to declare any thing, but that which God appointeth, and commaundeth him to declare. And now, what are these filches of the world, whiche will dare aduance themselues aboue Moses: Wee shall in the ende see, that there neuer was any Prophet raised with so singular a grace as was Moses. And in verie deede, albeit wee see an admirable spirite in Esaie, and in all the rest of the Prophetes: yet is Moses notwithstanding preferred before them all, when it is said: Remember the lawe of Moses my seruant, which was giuen him in Horeb. And behold Malachie, which speaketh after all the rest of the Prophetes, and referreth all vnto Moses, as if hee were the principall Doctor and Teacher, as if the lawe were the fountaine wherence all must drawe.

Now sithence it is so, that Moses, who hath in this sort bene preferred, to whom God gaue so excellent a dignitie: if he (all this notwithstanding) must not enterprise to declare any thing of his owne, but what he hath heard of God, that must he faithfullie dispense vnto the people: is it not now a diuelish arrogancie of lewde villaines to presume to say, that it is in them to impose and make lawes for the consciences of men, and to binde them vnder the paine of mortall and deadlie sinne? Is not this too barbarous a tyrannie? So then, let vs hold this meane, that we fal not into two vicious & wicked extremes: namelie, that seing God would gouerne his church by the exteriour preaching of his woode, let euerie one rule and order himselfe thereto, let vs be diligent to heare sermons, and let this policie and rule of order be inuolablie kept as a thing sacred and hallowed: namelie, to be taught by the mouth of mortall men. And in the meane time notwithstanding, let not men haue this authoritie, to bring vnto vs what them listeth, but let them be faithfull stewards and dispensers of the woode of God. And that we may alwayes protest, that our faith is ground

grounded on the will of God, let vs not depende on the wisdom of men, but let our Lord so hold vs under his obedience, that wee may say, It is he whom we heare from heauen, albeit he vse the ministerie and labour of men, as a meane to do this.

Now let vs cast our selues downe before the maiestie of our good God, with acknowledgement of our faults, praying him that he will make vs to feele them more and more, in such sort, that we may learne to displease our selues. And because the souereigne & best remedie to deliuer vs from all our maladies and corruptions is this, that wee heare his holy doctrine, pray wee that it will please him to open vs our eares, that we may learne to receiue it in all feare and humilitie, and that it may be so imprinted in our hearts, that we make it auail to the vse wherunto hee hath ordeined it, that is, that we be thereby quickened and brought to saluation, to the end we may with all our heart desire it, and applie our studie thereto more and more. And

so let vs say humbly from our heart, Al-

mightie God and heauenlie

father, &c.

The

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The. 15. Sermon.

Dent. Chap. 5.

- 28 Then the Lorde heard the voyce of your woordes, when ye spake vnto me: And the Lorde said vnto mee, I haue heard the voyce of the woordes of this people which they haue spoken vnto thee, they haue well said all that they haue spoken.
- 29 Oh that there were such an heart in them to feare mee, and to keepe all my commaundementes alway, that it might goe well with them, and with their children for euer!
- 30 Goe say vnto them, Returne you into your tentes,
- 31 But stand thou heere with me, and I will tell thee all the commaundementes, and the ordinaunces, and the lawes which thou shalt teach them, that they may do them in the land, which I geue them to possesse it.
- 32 Take heede therefore, that ye do as the Lorde your G O D commaundeth you, you shall not decline neither to the right hand, nor to the left.
- 33 But you shall walke in all the wayes which the Lorde your God hath commaunded you, that ye may liue, and that it may goe well with you, and that your dayes may bee prolonged in the earth which you shall possesse.



Following on that which was yesterday declared, God in this place sheweth, that he agreeth vnto the request and desire of the people, and giueth them choice of that, which shall serue best to their profite and commoditie. And herein we see, that he would breed a sense and feeling of his goodnesse in this people, to the end that hee might the

the better winne them vnto himselfe. It is true, that for the right of his rule and authoritie he hath ouer vs, we ought to be vnder his subiection, and to peelee him obedience, and he might force vs herevnto: but hee chooseth rather to handle vs in all fatherlie loue and gentlenesse. Loe then why hee sheweth, that he is agreed with the request of the people. And so let vs diligently note, that **G O D** considereth of that, which is so good and profitable for vs, that if wee were to make our choice, we could not wish anie thing better, than that which he hath appointed. It shall not alwayes seeme so vnto vs, but the thing notwithstanding evidently declareth it. Moreover, hee addeth that hee hath not done according to the desire of the people, but because he did approue and allowe their request. For well it may be that God sometimes will giue vnto men that which they require: but this is because of their importunitie, and in the meane time it turnes them to their cōdemnation. As when the people would needes eate flesh, it is verie true, they were satisfied therewith, but they payed their shot full deare: for God was angrie, that they desired to enioy a thing, which was taken from them. And albeit God then satisfied them which had murmured, so that they had wherewith to fill their bellie, yet had it bin much better they had all died for hunger. Now in this request whereof Moses in this place speaketh, there is no such thing: for God expressely saith, That they haue rightly iudged. As if he did say: Follow this order, for ye shall see what a pleasure and good turn I do you. Ye haue requested of me a man which should speake vnto you in my name, & I am contented you haue him. This therfor ought the rather to persuaade you to receiue the doctrine, which shall be preached vnto you in my name: forasmuch as I haue graunted this at your owne choice & desire. And yet think you not that I would haue pleased you here in, without great reason, and for good purpose. For I assure you, you shall do well to follow this order of profiting in my word. And alwayes, & as often as Moses shall come to you, when I shall haue sent him, heare ye with all reuerence that which he shall tell you for your profite & cōmoditie. And so let vs note, that when the word of God shall be preached vnto vs by men, that this is not don according to their pleasure & fantasie, but because that God hath here deliuered a doctrine, which is profitable for vs. And this ought the rather to stay vs from being moued with any foolish affection & desire to change, as seemeth vs, what we vnadvisedly shall mislike: as al-

Num. 11. 33.

wayes nouelties delite & please vs. Know we then wheron we are to stay & rest our selues: namely, that all the time of our life we heare the worde of God, which shalbe preached vnto vs by men. And why? Because not onely the will of God is such, but he hath also declared that the thing is good & behouefull for vs. Moreover, God in this place awakeneth the people, better to consider of obseruing the commandements of the lawe than they had done. For the people had said, We will do them. And God saith on his side, that he will giue them the will to do them, that he will breede in their heart such a desire. Now by these wordes he giueth vs to understand, that it was a small thing for them, and it cost them little to make a promise, as men will with full mouth make great protestations, but when the time commeth to fulfill the things they haue spoken, they shewe full well howe at random and unadvisedly their promises haue beene made. God therefore to make the people feeble howe hard a matter it was to obserue the lawe, saith in this place, I woulde feigne it might be so. For the worde he vseth, when he saith, hee will giue them the will and power, importeth in Hebrew, this, which we say, And so be it: and, I coulde wishe it well. It is true, that **G O D** here speaketh much after the manner of men, vsing a verie humane speache. For he needeth not to wishe anie thing: all things are in his hand. And therefore one might replie vnto him: And this is in thee, O Lord, to doe: askest thou who will giue them an heart and will? Who hath power to doe this? For man of himselfe will neuer be inclined vnto that which is good: but he must be from elsewhere driuen therevnto, and this can not be by anie creature, but by the holie spirite. So then seeke no further who shall giue them the power to obserue thy commaundements, but shewe thou foozth in them the vertue and power of thy spirite, and then they shall keepe them: as wee shall hereafter see that God saith, I will giue you the will and power to feare me. If this were in vs, what should hee neede to say thus? But he pronounceth that it is in him to doe this. As he addeth by his Propheete, I will giue them an heart to obey mee. We shall see as much saide to this purpose hereafter, I will cause that they shall keepe my commaundements. God therefore challengeth this office vnto him selfe of instructing men, and of gouerning them by his holie spirite, to the end they may be subiect vnto him, and that they order themselues to his iustice. And wherefore then in this place seemeth

Dent. 30. 6.

Iere. 32. 39.

Eze. 11. 19.

and 36. 27.

seemeth he to wishe this: It is for that (as in manie other places) hee speaketh after the manner and fashion of men. And this is to the end, that wee may better vnderstande, as I haue already touched, that when men speake vnto vs of walking in the obedience of God, that this is not done without great difficultie, and that all our senses may be more thoroughly awakened, to applie our selues willingly and painefully vnto such a studie. Therefore in steade of this, that men lightly promise without anie long deliberation, that they will worke, I knowe not what miracles, that they will obey **G D D**, that they will obserue the lawe, let vs knowe, that wee must examine what power and strength is in vs, and then shall we perceiue howe weake wee are, wee shall see that we are so farre from being able to performe all that which is commaunded vs, that wee knowe not where to beginne: nay, we knowe not howe to conceiue one good thought, vntill **G D D** hath reformed vs, and drawn vs vnto himselfe, that hee giueth vs the will, and bestoweth withall on vs the power to put in execution and practise, that which we shall haue willed. We see then what this worde importeth, And who shall giue them the will: O, I woulde it might be so. By this let vs be admonished, not to presume on our owne power and strength, to be ouer hardie and venturous in matters concerning God.

For this is the cause of our ruine and destruction, when we thinke our selues able to doe all thinges whatsoever: and **G D D** by good right laugheth to scoorne in the meane time suche arrogancie and overweening of men. But learne wee to feeble our owne weaknesse, howe wee are able to doe nothing. And albeit that wee are bounde to accomplishe whatsoever **G D D** commaundeth vs, that this is not to say, that we therefore haue the meane to doe it: yea rather, wee want all power and abilitie to performe it. For it is not so small and easie a matter to loue **G D D** with all our hearts, to loue **G D D** with all our mindes, with all our power, and strength, and might, that wee neede but to say: Yea, we will go roundlie away herein: but let vs knowe that this surmounteth and exceedeth all the abilitie which is in men.

Nowe, when wee knowe that the lawe containeth a iustice ouer highe for vs to reache vnto, and that on our part wee are so weake and feeble, that it is pitie to beholde, then shall wee

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learne to lament and bewaile our selues before God, and vnderstanding full well, that we are bound to do whatsoeuer he commaundeth, we shall desire that he will giue vs the power, that he will aide vs by his holie spirite, and that not onelie hee will support vs in our frailtie and weaknesse, but that he will beginne and perfect that which is in vs, that he will giue vs a will and desire, and confirme and continue the same in vs, and that afterward, when hee shall haue giuen vs a constancie to persist in our desire, he will giue vs also the power to accomplish all that which we shall haue well desired. Now with all **GOD** in this place sheweth, that when hee sendeth vs his worde, it is for this ende, to ioyne and knitte him selfe with vs, that we also may be vnited vnto him: so that hee demaundeth nothing but obedience, that when wee shall become chilozen vnto him, hee may shewe himselve our louing father. Beholde then for what intent God will that his worde bee preached vnto vs: namely, that we may bee gathered vnder his winges, that he may protect and defende vs, that he may saue vs: yea, vnder this condition, that we come vnto him quietly, and that we suffer our selues to be gouerned by his worde, and to be subiect therevnto. True it is (as we haue already touched) that this is not in our power, that God must bestow on vs the grace hereto, and that he giueth not this grace vnto all. But we are not here to inquire after the secreete counsell of God, what the cause is, that hee refozmeth and reneweth some by his holie spirite, and that he leaueth others to wander according to the corruption and wickednesse of their owne nature, and neuer draweth them backe into the right way. Wee must not entangle our selues in this Labyrinth: but let it suffice vs to knowe, that God would shewe that men are inexcusable, when hee saith: O, I could wishe it might bee so: as if hee saide, That after that wee haue beene taught in his worde, wee haue no excuse, **GOD** shall not bee in fault, if we bee not saued. And why? For if wee walke as hee commaundeth vs, wee shall perceiue that this is the way to come to all blessednesse. And so let vs impute vnto our selues the cause of all those evils which shall happen vnto vs. And when wee shall bee afflicted, when **GOD** shall chastise and punish vs by aduersitie and sundrie other afflictions, let vs knowe wee haue no cause to murmur or to complaine against him. For our selues are in great fault, because wee haue not followed his worde.

We see in effect, what we haue to beare in minde vppon this place. True it is, that we must in the meane time haue recourse vnto his ayde and helpe, knowing that we are ouer weak on our part to accomplish the lawe, and that we can not fulfill our dutie therein: nay, not come neare vnto it in what sort soeuer. But yet, if we walke not as it becometh vs, we must alwayes passe vnder condemnation, knowing that all the fault lieth in our selues, and that when we are beaten and chastised with the roddes of God, that we can not say that this is beside all merite and desert of ours. And why? When we haue the worde of God, we haue a testimonie and witnesse, that he desireth to be vnited and ioyned vnto vs, and to execute the office of a father towards vs, and to preferue vs in all prosperitie: were it not that we on our part did burie his grace, and hinder the course and proceeding thereof. Loe then howe men are by good right conuicted, to haue repelled, and despitefullie refused the gracious goodnesse of God, and to haue debarred him of all access and entrance, by shutting vp the doore, when they haue bene taught and instructed by his word, and yet they haue not profited therein. And so this is a verie profitable admonition for vs, when we see that God wisheth in this place, that we would do that which he commaundeth vs, to the end it might be wel with vs. And hereby we see, that if we receiue his doctrine in all reuerence and humilitie, if we seeke to yeelde all obedience thereto, it can not be, but the ende and issue thereof shalbe prosperous and blessed, and that we shalbe certeine of our saluation. Nowe, it is true, that we must alwayes returne backe to this point, to pray God to giue vs the minde and will to serue him: but if thorough infirmities we faile in our dutie, let vs learne to condemne our selues, that we may be absolved before him. And moreouer, let vs reioyce when we see that he procureth by all meanes our saluation, and seeketh to set vs forward therein alwayes, and as often as his holie word is preached vnto vs: and let vs call to minde that which is said in the Proverbes of Solomon, That the solace and delight of the wisdom of God, is to dwell with men. Beholde, howe God here protesteth, that when he sendeth his word, it is to instruct vs in all perfection of wisdom, as if he sent his wisdom from the heauens. Yea, and to what end? For wisdom is brought in here to speake, and to say: Behold my dainties and delites to dwell with the children of men. And this is as much as if God did displate and laid

Pro. 8. 31.

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open his heart vnto vs, and that he saide: Beholde, I will binde my selfe with an holie and sacred bond vnto men, when I instruct them by my word, and if they on their part be not wilde and vnrulie, they shall perceiue, that I will alwayes be in the midst of them, and neuer withdrawe my selfe from them. This ought well to inflame vs with such a reuerence of the woorde of **G D D**, that wee endeouour with all our might, to profit therein, and not to suffer our selues to be at anie time turned from it, seeing the benefite thereof is inestimable: namelie, that by it our Lorde uniteth him selfe with vs. Now, it followeth in the text of Moyses, howe God commaundeth the people, That euerie one goe his way into his tent, and that Moyses abide there: and he addeth, I wil tell thee all the commaundementes, and the statutes, and the lawes, which thou must teach the whole people. God againe in this place sheweth, that he ceaseth not to continue in teaching and instructing the people, albe it he vse the meane whiche hath bene declared: namelie, that Moyses bee as an expositour of the will of God, and the messenger thereof vnto the people. This is well worthie the noting. For it serueth vnto this end, that wee may vnderstand, that God will alwayes hold vs vnto himselfe, and that he will not that our faith bee grounded vpon men, or depend on them. And it is verie needefull and requisite, that wee bee warned hereof. It is true, that those which followe their good meaninges, or which say, that they hold and sticke vnto those things, which haue bene determined by the Church, and by the ancient Fathers, may bee for a time so besotted, that if one tell them, they hold as it were by the aire, that they haue no certeine stay and assurance to leane vnto, when they so rest themselves wholie one men, they will bee still headie and obstinate: as we see the Papists, whom the diuell hath so bewitched, that they are content to stande vnto the resolutions, which men at their owne lust and pleasure haue made, and venturouslie despised the woord of **G D D**: yea, albeit men bring manifest witness and testimonies from it, to reprove their superstitions, all is one with them, they are so dull and obstinate, that it skilleth not with them, whether **G D D** bee contrarie vnto them or no. When I say shall haue this presumptuous boldnesse for a time, to ventur to goe on whither their fond imagination carrieth them, they shall indurate and harden them selues against **G D D**: but when they come to the triall, that **G D D** thozoughe toucheth them

them with the vertue and power of his woorde, behold they are so astonished and amazed, that they know not what may become of them. So then let vs note, that wee shall haue no certaine and assured stay to rest vpon, except our faith bee grounded on the woord of **G D D**, and that wee may protest, that whatsoeuer wee haue, wee hold from him, and account that this is the onely truth, that wee wander not in our owne weenings and thinkings, or propose vnto our selues the doctrine of men to leane vnto, and to stay and to rest vpon. When wee heare that **G D D** in this place saith, I will tell thee the things wherein thou shalt instruct them: let vs note, that wee must also in like manner leane wholie vpon him, that our faith must not bee wauering and in doubt, being vnderpropped by the infallible veritie of his woord. And this is that wee are to seeke after when wee come vnto a sermon, that wee may haue this article fullie ratified, and sealed vp in our consciences, that wee haue the woorde of **G D D**, wherein our life consisteth.

Withall let vs also note, that **G D D** would brydle them in this place, which haue the charge of preaching his woord, from all presumption of commending vnto the people any thing of their owne: but that they consent them selues to bee faithfull dispensers of that which he commaundeth, that they alwayes protest they haue serued God, forasmuch as they haue executed that whiche he gaue them in commaundement, and haue deliuered the doctrine they preach, from the mouth of God, into the handes of men. Beholde what wee haue to note, we (I say) whom God hath ordeined ministers to declare his woord, and vnto whom he hath committed this office of teaching his people, that wee adde vnto his woord nothing of our owne, which wee shall haue imagined: but wee declare simplie, and bring that onely whiche wee knowe to proceede from God. Now, to the end that the people should not thinke, that God instructed them by halfes, but in most absolute and perfect manner, he repeateth in this place that whereof we haue heretofore entreated, The ordinaunces, the statutes, the commaundements, & ceremonies: as if he said, that nothing shalbe wanting in his doctrine, and that the people ought not to desire any thing besides whatsoeuer. This hath bene beefore largelie expounded: but alwayes, when **G D D** bleth so many and diuerse wordes, where bee might simplie and in a woorde haue saide the lawe: let vs note, that this is the better to withholde men, from attempting vpon
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anie foolish curiositie to adde anie thing vnto his lawe, as we see both by nature we are ouermuch giuen thereto, and our fleshlie mindes alwayes stirre vs vp, to inuent I knowe not what nouelties and newfangled things. And loe howe in Poperie euerie one hath enterprised to clout vnto the word of God his patch and piece, and howe manie lawes they haue made one on the backe of another. And why? For it seemeth vnto them, that it sufficeth not to walke by rightlie according vnto the word of God, but that it were further good and convenient that their medlie should be made therein. Nowe, God contrariwise saith, That if we haue his lawe, we shal haue his statutes, commaundementes, ordinances, and rites: as if he said, That mortall men must not be so presumptuous and overweening, as to desire to seeme wiser than he. For when they shall haue made their longest discourses, they shall not finde any thing which they can amend, or wherevnto they may make addition: yea, let them know, that all that they shall seeke to put vnto of their owne, shall not bee superfluous onelie and vnprofitable, but shall marre all: as if one would mingle vinegre with wine. And now God, hauing spoken in this sort, warneth them further, that they beware they obserue that which hee shall commaunde them, without anie turning, either vnto the right hande or vnto the left. In these words our Lord declareth, that hee will not that his law be honoured of men, in approuing it onelie with the mouth, as if we would seeme to be acquitted of all the dutie we beare thereto, when we doe no more than this: but he sheweth, that for to retaine vs vnder his subiection, and in his seruice, he hath published his lawe, and at this day will haue it preached. For herein it is his pleasure to proue, whether he shall dispatch and come to anie agreement with vs, as with a quiet and tractable people, whom hee hath nowe lured to his traine. Let vs therefore diligentlie note, that when we come vnto a sermon, this is not to say, that the doctrine we heare, is holie and good: God shalbe much beholding vnto vs, when wee haue pronounced that his word is worthe to be receiued. Hee will not that we be his iudges. I graunt that we owe vnto him this confession, that when we shall haue heard his worde, euerie one acknowledge, that it is the pure and sincere veritie, that there is no other by rightnesse, nor iustice, nor wisdom beside that which is there contained: but in the meane time we must proceede further: namelie, to order our selues vnto the seruice and honour of God, Behold, one profitable.

fitable point which we haue to gather vpon this place. Againe, wee are diligentlie to obserue that which he saith, *Take heede ye do that I commaund.* For hereby God sheweth that we must seriouslie applie all our might and power herein: for men shall not followe God by sleeping, seeing that when they vse the greatest force they may with them selues, they shall with much a doe drawe their legges after them, their infirmitie and weakenesse of nature is so great. Let vs not thinke then to acquite our dutie towards God, without bestowing much paine and labour therein: for the thing is of great difficultie, considering what ones we are: namelie, slowe and euer lazie to bestirre our selues about that which is good. Nay, I say yet further, that albeit God hath affectioned & moued vs with some desire thereto, albeit he gouerneth vs with his holie spirit, the thing will not be ouer easie. For if he leaueth vs to remaine such as we are, wee shall not onelie be slowe herein, but we shall drawe cleane backward from that which he willeth vs: if he call vs vnto him selfe, we shall recule and flee backe from him: yea, we shalbe forced to followe that which is euill, so farre shall we be from being able to desire any manner of way, that which is good. But note we that which wee haue already touched, that although God hath giuen vs some good affection, albeit he hath set vs in some good way, yet are we still slouthfull, and loth to remoue one foote: whereas a minute of time ought to serue, we had need of an houre, we winch & sling in such sort when we are put forward: and if happilie we moue one steppe, either we stumble, or else we start backe two paces for one, or we take so greuous falles as it is pitie to behold. So, it is not without good cause, that God saith here, *Take heede ye do that I commaund you:* as if he saide, True it is, that my lawe is giuen you that you should put it in practise, and to peeble obedience therevnto, but thinke ye not, that this is so easie to be done. Therefore, let euerie one prepare him selfe with such diligence to walke after my commaundementes, that ye thinke and meditate on them, that ye be diligent to bestowe all paine in them, that ye take a full tast and sauour of them, that yee bee vigilant to stand on your watch, for feare that you bee not turned aside: be ye therefore attentiu and heedesfull herein. Thus wee see briesflie, that our Lorde exhorteth vs in this place seriouslie to trauell and bestirre our selues, when question is of walking vnder his obedience. And why? For the things he requireth of vs, are not so easily performed.

And moreover, wee are so euill disposed, as is lamentable to beholde, that except wee bee pricked on, and giuen thereto, as by force, wee can not set one foote forward as wee ought in our dutie. It is needfull therefore, that wee awaken our selues better, to bee more diligent and attentiu, and to stand alwayes more warilie on our garde, to accomplish that which our Lorde commaundeth vs. Nowe he afterwarde addeth, That this must be done without turning either to the right hand or to the left, but that altogether they walke in that way, which he hath shewed them. True is is, that this place shalbe expounded more at large in the twelfth Chap. of this booke: but yet wee must not so passe it ouer in this place, but that wee vnderstande what God meant to say in forbidding vs, That wee bee not turned, neither vnto the right hand nor to the left. For he sheweth vs, that his pleasure and will is in all things to bee hearkened vnto of vs, nothing whatsoener excepted. Now this importeth two thinges: that is, wee neither adde vnto, nor diminish any thing from his lawe. To adde any thing is, as if wee woulde turne on the right hand. For they which adde vnto the lawe of God, doe it as thinking that it is not enough to obserue all that which is therein contained, but that it were good to put somewhat more therevnto. Loe how men woulde haue some place for their fantasies, that if they can bethinke them selues of any thing, it seemeth them that God hath forgotten it, and that it were good to bee obserued. And beholde what hath bene the cause of making so many ordinances, so many lawes, & ceremonies, in Poperie. The Jewes had the like vice reigning among them as it is bpbraided them, that by their traditions they had set at naught the statutes and commandements of God. So then let vs beware howe wee walke rightlie, I meane on the right hande, to turne our selues from the way which God hath shewed vs. And why? Wee turne then on the right hand, when wee will bee to wise, and to iust, and when wee thinke it is good to doe more than wee are commanded. But herein wee are the seruantes and ministers of the diuel, for GOD disalloweth whatsoener wee shall adde vnto his woorde, he will no such medlie: Now wee decline vnto the left hand, when we diminish and take away any thing from the woorde of God, namely, when wee thinke wee haue done enough, if wee haue discharged halfe our dutie, and that for the rest he giueth vs leaue to followe
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Mat. 15.3.

our owne lustes and desires: A man that shall not bee subiect to some number of vices, will happilie desire to acquite him selfe towards God so far forth: but because he can not restraine him self from some one, he would that God should notwithstanding be contented, & giue him leaue to cōdition with him, to say: Well, if I misse in this thing, I will make a recompense in another. But take we heed of walking on the left hand, that is to say, of diminishing anie thing from the word of God: for when he hath forbidden men murder, he hath forbidden them also to steale, & to commit adulterie. We must therefore without any replie yeelde our obedience vnto him in all things. For as we ought not to adde any thing vnto the lawe of God, so is it not lawfull to take anie thing from it: but we must walke in all the way he sheweth vs. And now, when he saith, The way, it is to exhort vs to hold our selues therein, as we shall see in the end of the booke. Behold the way, walke ye therein, will Moses say: as if he said, Who soeuer turneth him selfe aside from the doctrine which I set before you, he wandereth, he runneth but acrosse the fields, & the further hee runneth on, the further he is from the end of his iourne. So in this place: Walke ye in the way, that is to say: Wander ye not wilfullie ye wretched ones, strae not from the way wherein your God leadeth you, ye can not misse of your way by folowing of him: but if you giue your selues ouer to go whither your owne head leadeth you, God must in the end declare vnto you, that you shalbe but as straying & wandering beastes, for that you haue not kept forward your course in the right way. And so know ye, that the word of God is your way wherein you must walke. If this word were well imprinted in our minds, we should be held shorter, than to runne wandring at rouers, and ranging whither soeuer our flitting fancies & desires shall carrie vs, as we accustomedly vse to do: we should (I say) be held backe in this way which is prescribed vs: for our God sheweth vs continually which is the way. And yet for all this men enter into their disputes, and make long questions: what is to bee done? and what is not to bee done? As if it had not bene saide, That G O D neuer openeth his mouth, but to shewe vs the right and perfect way: and when hee sheweth it vs, doe not wee him great wrong and iniurie if we followe him not? And doe we not accuse him, as if hee had lost all his time and paine he bestoweth to instruct vs? Wee

Dent. 28, 9.

See nowe what this worde (way) impoꝛteth: namelie, that without the wooꝛde of **G D D**, there is nothing but errour and deceite, and that men farre abuse them selues, when they shall thinke to do well, except they leaue them selues to be gouerned by the worde of God, which sheweth vs the best and the streightest way. And purposelie he saith, All the way. For hee will not part stakes with men in this place, as they desire hee should, that is, they would alwayes reserue some thing, I knowe not what, vnto them selues: they would serue **G D D** by peece meale (as wee say:) but beholde, **G D D** on the contrarie side saith, I must be obeyed of all, throughout all pointes, or else I renounce you, I will none of you. So then, will wee approue our life vnto **G D D**: We must not thinke to peeelde him obedience in part onelie, but wee must take heede we order our whole life vnto that which hee commaundeth vs, in such sort, that wee may truelie protest and say, That wee haue helde our selues in all the way of the Lorde.

But here one might make a question, whether it be possible, that we may walke altogether in the way of God: For contrariwise, seeing it is so, that men doe not the good they desire to doe, it shalbe much when we shall haue endenoured to come to the right way, and to goe as far forward towarde the end as we may, though we come not thereto. Saint Paule him selfe complaineth, that he could not do that, which he had desired for to discharge his duetie towarde God. But here is no speaking of such perfection as is required in the law; but we must onlie vnderstande, that God will haue men employ them selues with all diligence in his seruice, and that they inforce them selues thereto, that they make their race therein, albeit they can not attaine the end thereof. Therefore, although for all our life time wee go as drailing our legges after vs, and that wee come not fullie and perfectlie vnto God, yet must we proceede herevnto, and goe on forward, not in part onlie, but in all that which is contained in the lawe. It is true, that we can not acquite our selues herein, in such sort, that there be a full and coꝛrespondent agreement betweene the wooꝛde of God, and our life: but when we shall haue this desire to order our selues vnto God, and to confoꝛme our selues vnto his will, not in one point or article onelie, but in all without exception: and when wee shall haue bestowed our whole trauell and industrie herein, beholde, howe we shall holde vs in all the waye of **G D D**.

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Rom. 9. 17.

For he beareth with vs in such sort, that hee accepteth in good part such a desire, when he seeth vs to go roundly to worke in his seruice, and that we double not with him, and that we reserue not to our selues our owne lustes and desires, nor peeld vs the libertie and leaue to fulfill them, but that we labour to please and to serue him as much as we may, and according vnto the grace which is giuen vs. Now withall he also adioyneth, That they may prosper, and that it may be well both with them, and with their children. Wherein hee giueth vs to vnderstand, that (as we haue already touched) all the miseries and afflictions which wee endure in this worlde, are so manie chastisements and corrections for our sinnes. And we cannot say that we are anie other way miserable and vnhappie, but by our owne fault. True it is, euerie one desireth to bee at his ease, and in prosperitie, wee neede not to bee taught to wishe this vnto our selues, for our nature leadeth vs herevnto: but for all this, it seemeth that wee haue conspired our owne miserie and wretchednes. For the meane to prosper is this, that we be obedient vnto God, and then he shall blesse vs, in such sort, that we shall feele the fruites thereof in all things. But what? We will not peeld him the obedience which is due vnto him, and therefore we must needes bee deprived of his blessing, hee must needes reiect and refuse vs, as if we were not worthe to bee in the number of his creatures. And so let vs note, that God would in this place reprove men, and shew them that they are themselves the cause of all the miserie and wretchednesse they suffer in this worlde, and that they must attribute it to their sinne and wickednesse. But hee would moreover withall allure his vnto himselfe, when he setteth before them a reward: as if he said: Go to, there is great cause why I should be serued of you, I deserue it full well at your hands, though you haue small regard of me: for seeing that you are my creatures, is it not good reason that you be my subiectes, and render all obedience vnto me? Dought you not for the whole time of your life to bee giuen ouer vnto me? But yet I will not request you to serue me for gramerce: I will forbear mine owne right in this behalfe: so that whereas ye are bound to doe all that I commande you, without looking or hoping for anie thing: loe, I yet tell you, that I am at hand to blesse you, & to make you prosper, when you shall serue me. When our Lord speaketh thus, he sheweth that he will in most louing and amiable wise, winne his vnto himselfe, that he will (as it were) break

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their heart, that they might be the better affectionated, & more willingly disposed to serue and please him: seeing that hee commeth not vnto them, with such rigour and seueritie as he might: but yeelding of the right which apperteineth vnto him, chooseth rather to execute the office of a Father, saying, That if we will be his childe, hee will be a liberall and bountifull Father towarde vs: and albeit he oweth vs nothing of duetie, yet will he bestowe a rewarde on vs for the seruice which wee shall haue done him. Nowe hereby we are admonished, that it pleaseth **G D D**, by so great gentlenesse and liberalitie, to allure and winne vs vnto himselfe. But we must not hereby inferre, that men may merite and deserue anything by seruing of God. As the Papists, when they heare such places, they runne to their merites: and it seemeth vnto them that **G D D** is further bounde and beholding vnto them than hee hath promised. But God contrariwise meaneth to shewe vs that he is readie to applye himselfe to vs, and to the fashion of men, that he desireth nothing else but to winne vs by all gentlenesse vnto his obedience. And this is not for anie profite that he receiueth thereby: as in verie deede, what profite shall he receiue when wee shall haue accomplished his whole lawe? Is this anie way to his gaine and aduantage? No. But it maketh for our saluation. We see then what the intent and purpose of God is, & what we haue to note vpon this sentence. So let vs learne that when we shall haue obeyed our God, if he make vs to prosper, that this is not for that he oweth vs anie thing, and that wee haue deserued it, and that wee may vaunt that he giueth vs no more than we deserue: but it pleaseth him to display and lay open his bountifull goodnesse towarde vs, even to call that a rewarde and recompense, which he of his mere and free liberalitie giueth vs, without being therefore bounde and indebted vnto vs. Moreover, when hee chastiseth vs, and that we are subiect to so manie miseries, let vs knowe, that wee doe but gather in the fruites of our owne seede. Because wee haue ledde an euill life, our Lorde must needes shew some signe and token of his anger, that it may bee knowne hee is Iudge of the worlde. But hee hath also as well a regarde vnto our profite: that is, that we might be sorie for our faultes, and bee in displeasure with our selues for them, and that we should haue our recourse vnto him, in true and vnfeigned repentaunce. Loe howe **G D D**, when hee sheweth his anger towarde vs, ceaseth

not to declare his loue: for hee seeketh to winne vs vnto himselfe. Hee seeth that we are brought asleepe in our sinnes, and hee awaketh vs, knowing that it is expedient and necessarie that he shoulde so doe. Thus we see what we haue to note vpon this place. Now in the end, Moses speaketh of the lande they were to possesse, and saith, That thou maiest prosper in the lande whiche I shall giue thee. And againe for the second time, he placeth this sentence, That it may be well with you in the land which you shall possesse. Nowe it seemeth at the first sight, that God promisseth no other reward than in this earthlie and transitorie life. If it were so, the hope of the people of Israel had bene cleane beaten downe. But let vs note, that our Lorde hath vsed towards this people an other meane than with vs: albeit it tendeth to the same end. For the sacrifices which were ordeined in the lawe, were not to withdraue the people from the saluation which wee haue in Iesus Christ: but they serued rather that **G O D** might signifie that men are condemned, *Heb. 9. 8. 13. 14. 22.* that they haue no other meane to be reconciled vnto him, than this which they haue by our Lorde Iesus Christ. Nowe for all this, men ceased not to kill brute beastes for their offerings, and **G O D** said: Your sinnes shall be pardoned, when you shall haue killed for mee a calfe, a lambe, or a sheepe. It seemed them that God would appoint the remission of sinnes by these sacrifices of brute beastes: *Leuit. 16. 15. 16.* but he did not. This was to conduct the people, after such a grosse manner, to the redemption which in the end was obtained vs in the person of our Lorde Iesus Christ. As much was signified by the land of Chanaan: God therein would from the beginning propose the eternall inheritance of saluation vnto the childezen of Abraham, in saying to Abraham, I am thy exceeding great reward. He promisseth not the land to Abraham, therein to rest himselfe: but he will that Abraham putte his whole trust and affiaunce in him, that hee raise and lift vp his hope aboue all the world, & that he waite for everlasting life for himselfe, and for his whole race. But it was expedient, because our Lorde Iesus Christ was not yet appeared, because the baile of the Temple was not yet broken: it was (I say) expedient and needefull, that this lande of Chanaan shoulde bee as it were a pledge thereof, because this was fullie promised him for his inheritaunce. Let vs therefore diligentlie note, when it is saide, That thou maiest prosper in the land,

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1. Tim. 4. 8.

land, that God ment not to busie his people in this present life, but by this meane it pleseth him to conduct them higher: namely, to the hope of immortalitie which he had promised them. Neuertheles our Lord promiseth his blessing in such sort vnto this people, that euen in this life they shall perceiue it, and haue thereof some tast, waiting to haue the full enioying thereof, when they shall be withdrawne out of this world. And at this day we ought also to call to minde the testimonie of S. Paule, That when we shal feare God, we haue the promises of the present life, and of the life to come. For God wil in this life giue vs some feeling of his goodnes, to the end we might therby be led vnto an higher hope, and that we also learne to receiue the benefites of God in such sort in this world, as that we be perswaded we shal be satisfied with them, when we shal be come into his kingdome, where we shall enioy them in all fulnesse and plentie.

Now let vs cast our selues downe before the face of our good God, with acknowledgement of our faults, praying him to make vs feelee them better than we haue done, vntill we be led to a true repentance, and that more and more feeling our owne wretchednesse, wee may learne to resist all the affections of our flesh, and all our wicked and peruerse desires, and not this only, but that cursed presumption which is in vs, of attempting to do that which we thinke good: that nothing may hinder vs to followe the pure and simple worde of our GOD, knowing that this is the true and perfect rule to order vs by, that wee attempt to adde nothing thereto, but simply rest in that which is therein contained, to profite more and more therein, vntill that hauing atchieued and ended our course here on earth, wee come vnto that heauenlie rest, wherevnto he calleth vs: and in the meane time

pray we him to reach vs out his hand to stay vs, when we shall

seeke vnto him, and call on him, in all our needes and

necessities. That it will please him to

graunt this grace, not onely to vs,

but vnto all people and

nations of the

earth, &c.

The.16. Sermon.

Deut. Chap.6.

- 1 These are the commaundementes, ordinaunces, and lawes, which the Lord your God hath commaunded me to teach you, that ye might do them in the lande, whither ye goe to possesse it.
- 2 That thou mightest feare the Lorde thy God, by keeping all the dayes of thy life, thou, thy sonne, and thy sonnes sonne, all his ordinaunces and commaundementes, which I commaund thee, that thy dayes may be prolonged,



I haue often heretofore sene, how Moses did put the people in minde of the things contained in the law: & euen yesterday we sawe how to the same purpose he made mention of them, & yet againe in this place he doth the like. Howbeit, this is no needlesse or vnprofitable repetition, seing that men haue so soone forgot the things they learne in the schoole of God, except the memorie of them, for their better remembrance, be often refreshed. And we see there needeth nothing to turne vs aside from our duetie herein: for we are so much inclined vnto vanitie, that there is nothing more harder than to reteine vs vnder the obedience of God. As soone as we haue conceiued a fantasie, it carieth vs away headlong, and we remember no more what God had said vnto vs. Moreover, because he seeketh no other thing than to winne vs vnto himself, he must roote out of vs those false opinions wherewith wee are already forepossessed. For it is with vs as with a ground which hath lien fallow a long time, whereon a man must bestowe exceeding great labour, before he can applie it to some profitable vse. And that is the cause why Moses saith againe, That these are the commaundements, and ordinaunces, and lawes, which the Lord hath committed vnto him, that hee deliuer them vnto the people, and that they bee obserued.

Maister Iohn Caluine,

Now by these wordes he signifieth, that God will reteine the people in his obedience: when hee semeth to say, What meane ye, ye wretched ones to wander? Loe, I deliuer vnto you my lawe: when you shall holde your selues in this doctrine you can not erre: this is the way of saluation, therefore keepe your selues in it. Nowe for all this men are still wandering, they are borne away headlong hither & thither, and God continueth to raine them with the bridle: as when an headstrong horse is hardlie ruled, the rider restraineth him backe with bitte and bridle, not for one time onely, but so long as he continueth wild and untamed. Wee see then how God vseth the same order with his people. And hereby he sheweth, that the minde of man is full of rebellion, or full of lightnesse and rashnesse, and that he can not wholie rest him selfe on the word of God, wherein notwithstanding our whole saluation and happinesse consisteth. Seeing then it is so, let vs note, that vnder the person of the people of Israel, we are here warned, that when God hath set before vs his worde, wee must not thinke on it for one day onely, but that we ought to exercise our selues therein all the time of our life. And when wee heare this, Beholde the statutes, Beholde the ordinaunces, Beholde the commaundementes, which I propose vnto you, we must remember, that it is not for vs to establish lawes and rules to gouerne our life by, but that this authoritie apperteineth onely vnto God. Whereouer he hath also admonished vs, that he hath shewed vs the right way. Let vs therfore followe it, and walke therein, let vs not make further inquirie what wee ought to doe: for there remaineth no doubting when our Lord hath once spoken: wee must no longer alledge, I know not whether this bee good, I knowe not whether somewhat else bee to bee added. Content wee our selues with that which God hath shewed vs: for he shall alwayes bee a good maister to teach vs, if so bee wee bee not peruerse, and euill scholars to learne vnder him. And for this cause here is againe mention made of commaundementes, statutes, and ordinaunces, that we might not thinke that God woulde instruct vs by halfes. There is then in his lawe comprised a full perfection of all wisdom: so that there resteth nothing, but that wee yeald obedience therevnto, that wee bee not so curious, as to desire more than God sheweth vs, that we haue no foolish deuotions, which leade vs wandering hither and thither: knowing that God hath not enuied them which were vnder his charge the knowledge of any thing behouefull for them, but hath taught them all that which was profitable

profitable and necessarie for them. Let vs therefore gouerne our selues according vnto his will, let vs applie all our senses thereto, let his lawe suffice and content vs, albeit the whole world scoyne and reiect vs, the matter shall not much skill, wee haue our Iudge. And so, although the world wander after vaine fantasies, although euerie one forge vnto him selfe, that which seemeth him best, let vs alwayes consider of appearing before the tribunall seate of our God, and that vnto him we must render our account. Now he hath deliuered vs his lawe, and by that he will iudge vs. And therefore let vs leaue all that the world imagineth, & know that all is but vanitie and lping. With all Moses addeth that concerning his office he hath deliuered nothing of his owne. And this protestation is well worthe to bee noted. For wee must remember what hath bene before said, that Moses was the most excellent prophet that euer God raised, & yet notwithstanding he taketh to him selfe in this place no such libertie, as to teach any thing according to his owne iudgement. For he knew well that he himselfe was a mortall man, subiect to the lawe, as were others: Behold why he protesteth, that that which he bringeth, is that which he hath receiued from God, and that he dispenseth and deliuereth it as it were from hand to hande. Sithence Moses doth this, who will dare to say, that it is lawfull for him to passe further: And yet we see what is happened herein. For among the whole rable of Papists, is there any so giuen to heare what God shall say, as to preferre his word before the doctrine of men: Nay: But they haue their holy mother the Church, as they terme it, they haue their determinations, their decrees, their statutes: and they thinke it sufficient to haue this couerture of the Church, and in the meane time, they robbe God of his authoritie, to cloth men which are but rottenesse therewith. Behold an intollerable sacrilege, when God shall no longer be a Lawegeuer to conduct his people, and to holde them vnder his poke, but that men will vsurpe and challenge to them selues such an authoritie. So much the more heedfullie ought wee to obserue that which is here contained: namelie, that Moses albeit he was as an Angel of heauen, although God had exalted him aboue all men, though he had bene in the mount fortie dayes without eating or drinking any thing, to shewe that he was no longer of the number of others: yet notwithstanding, when he came from this heauenlie glorie, and as it were from the companie of Angels, he humbleth

himselfe, and declareth that he commendeth vnto the people nothing of his owne, that he will not feede them with fantasies and dreames of his owne head: but that hee is contented to haue heard what GOD hath pronounced, and that he reciteth it as a faithfull seruauant, which addeth nothing thereto, which falsifieth not the commission which is geuen vnto him. We see then what we haue againe to beare in mind vpon this place. There followeth now the exhortation which he addeth, that is, That the people discharge themselues in keeping of the lawe. As if he said, That it is not geuen for men only to confesse, that all that it containeth is good, & iust, and of great equitie: but to this ende also, that men shewe whether they be obediēt vnto God, or no. And that is the cause why he saith, That thou feare the Lord thy God, and that thou keepe his commaundementes and statutes. Under this worde of feare, he signifieth that God, by declaring his lawe, meant to make a prooffe whether we will serue him, or no. For albeit we obserue all the commaundementes, in such sort that men can find no fault with vs: yet if this feare of God bee not rooted in our heart, if we beare him not this reuerence, to desire to see his, all the time of our life, this outward obseruing of his commaundementes, shall be but a scrupulous shewe, and a pompe of great vanitie. For wee must not thinke that God is contented with that which outwardlie appeareth: although it be highly prized and esteemed of men, yet is it but as a vapour of smoke before him.

We ought therefore to beginne at this point, if wee will obserue the lawe of God duellie, and in such sort, as our life may be agreeable vnto God: namelie, that we beare him all reuerence, that wee seeke to be vnder his hande, vnder his guide and direction, that we seeke to doe him homage as our soueraigne King, we seeke to dedicate our selues vnto him, as to our Creator, we seeke to honour him as our Father. When this affection and desire shall bee in vs, then haue we the beginning of the whole lawe, and of all righteousnesse: & that is the cause why it is said, That the true wisdome is the feare of GOD. And when wee will knowe whether wee haue profited in the lawe of GOD, we must sounde our heartes to make the triall hereof, to seele if wee haue such a zeale and desire, that GOD bee honoured and glorified of vs. For if there bee such a feare in the heart, the frutes thereof will appeare, both in our handes, and in our feete, and in all the partes and members of our bodie:

as

as God hath also ordeined this rule when he published his lawe. So that they which boast them selues of the feare of God, when their life is losed to all wickednesse, their owne tongues tell them they lie, and they shew full well, howe impudent and past shame they are, when they vaunt so much of the feare of God. Wee see then a place, which is well worthe to bee obserued: wherin Moses first declareth, that to serue God aright, it behoueth that our heartes bee wholie giuen ouer vnto him, that it sufficeth not, that in outward appearance wee haue all the vertues that a man might imagine, except such an affection, and inward desire of the hearte goe before. Againe, that the feare of God is no hidden and idle thing, although it bee in the heart of men, yet must it appeare and shew it selfe in their life. For it is the heart, whiche gouerneth both the handes, and the feete, and all the other partes, and members of the bodie. We must therefore learne to shew by effect and experience, that wee feare God, by ordering our whole life according vnto his will. Now hereby wee may well gather, that God disalloweth althings which men attempt beside his woord: as the Papistes are continuall men and religious (as they say) in the seruice of God: but in the meane time, what doe they? They trauell much, and are neuer the neere: for they profite nothing, because in the whole woorthippe of God, which they pretend, there is nothing, but the inuentions and deuises of men. To serue God, is to mumble a fewe small prayers, and to crouch before their moppets and idols, to trudge from altar to altar, to chaunt their Masses, to gad on pilgrimage, to fast such a day in the honoz of such and such a Saint, to eate no flesh on Fridayes nor Saturdayes: brieflie, it is nothing else, but a dongeon of such like trumperies, whatsoeuer they haue vnder this shadowe and title of the seruice of God. But shall one finde that God euer sounded one woord or syllable hereof? No, all this hath bene deuised by men. Let vs now consider by this place, whether God accepteth such a seruice as good and lawfull: nay contrariwise, he saith, That thou feare the Lord thy God, & that thou obserue all his commaundements. But when men turne themselves aside from such a way, and followe their owne fantasies, and whatsoeuer shall haue bene forged by men, they sufficientlie declare, that there is no feare of GOD in them: for otherwise they would offer vnto him the sacrifice which he aboue all other preferreth: namelie, obedience, as hereof it is entreated in the first booke of Sa-

1, Sa. 15, 22,
muel,

inuel the fifteenth Chapter. That if men hearken not vnto the voyce of God, to subiect them selues thereto, but contrariwise followe that which shall haue bene inuented in their owne braine, or forged and deuised by men, it is as idolatrie: yea, as the sinne of witchcraft, which is detestable in the sight of God. Behold, how the holie Ghost speaketh hereof, although mortall men are of a cleane contrarie iudgement. Now therefore we see how Moses hath here declared, that when we shall vnsoughtly and in deede feare God, we will doe him this honour, to be gouerned according vnto his will, wee will not graunt men this leaue to leade and conduct vs whither it seemeth them good: but when God shall speake, we will knowe that euerie mouth must be stopped, & that our eares must be opened to heare and to receiue whatsoever he shall say vnto vs. But yet it sufficeth not that euerie one for his owne part onelie employ him selfe to serue and honour God, but we must procure and endeouour as much as in vs lieth, that he be adored and worshipped of the whole world: yea, we must labour that his seruice may endure and continue after our death, that the name of God line not and die with vs, when wee shall be taken out of the world: but that it remaine and abide vnto all posteritie. And loe what is the cause why Moses saith, Their children and those which shall issue from their race, shall continue to serue God, and too bserue his lawe.

Let vs therefore diligentlie note, that Moses in this place not onelie exhorteth euerie one for his owne time to serue and obey God, by conforming his life vnto the lawe whiche hee hath deliuered, but he will that fathers bestowe all their paines to instruct their children, that we may leaue such a seede after vs, if it be possible, as that God be worshipped of our posteritie, that his name be alwayes purelie and sincerelie called vpon, & that by this meane, they which shalbe descended from our loynes, may be blessed, and that the couenant of God wherein our saluation is contained, endure for euer, and neuer perishe, albeit we are mortall and of small continuance. But we are so farre from discharging our dutie in this doctrine, that we may see fathers giue such examples vnto their children, that it seemeth they haue conspired to abolish and to take cleane away the feare of God, and the whole obseruation of his lawe. We ought not therefore to maruell, if God also withdrawe him selfe from vs, and that it seemeth that hee will cut off quite all the benefites and
bles

blessinges which hee had bestowed on vs. For are we worthe vnto
 whom he should continue them, seeing we are so retchlesse and neg-
 ligent to procure that his seruice and worship may continue in his en-
 tire and perfect estate? And yet this should serue vs to so good a pur-
 pose (as I haue said) that it be not spoken in vaine. Let vs there-
 fore labour with all our might, to teach those which shall come after
 vs, in such sorte, that the worship of **G D D**, and his seruice, may
 continue for ever, and that men alwayes knowe and acknowledge
 him for the Father and Saviour of all the worlde, and giue them-
 selues ouer fullie and wholie vnto him. Withall Moses hath adioy-
 ned that whereof he had before spoken, that this is, To the end that
 their dayes may bee prolonged, and that **G D D** may make the
 people to prosper, according to the promise which hee made vnto
 their fathers, that he would geue them a land flowing with milke &
 honie. We haue already expounded what Moses hath vnderstood by
 this worde: namelie, that God, albeit by one word he may con-
 straine vs to serue him, notwithstanding bleseth towards vs a most milde
 and amiable manner to winne vs to himselfe, when he promiseteth vs
 a reward, when wee shall haue serued him: not that our woorkes
 deserue any thing, or that he is any thing at all bound vnto vs. But
 when he gratifieth vs so, and is in such wise beneficiall towards vs,
 it is to this end, that wee may bee so much the more liuelie touched,
 & that we may serue him with a more ardent zeale & desire. For shall
 wee not bee ouer wicked and vnthankfull, when wee heare that God
 of his owne good will bindeth him selfe vnto vs, and that he will pro-
 pose vnto vs a reward and recompense: shall wee not I say bee ouer
 wicked and vnthankfull, if wee applie not our selues wholie vnto
 his seruice? We are his, and whatsoeuer we are able to doe, we
 owe vnto him: as our Lord Iesus Christ speaketh plainlie here-
 of: Who are you? saith he. I demaunde of you, when a man shall
 haue a seruant: yea, a slaue, whom he shall burden and presse as
 an oxe, or an horse, whether if this slaue haue done him any seruice,
 he will rise from the table to serue him, when he returneth from
 his worke? No: for all that which the bondslaue doth, he oweth
 of dutie to his maister and superiour. So you owe all vnto God (saith
 Iesus Christ) & he oweth you nothing. But yet God of his owne free
 good will bindeth him selfe to promise vs, if we serue him, we shalbe
 well recompensed, and perceiue our labour & paine shall not bee lost.

Luc. 17. 7.

And

Maister Iohn Caluine,

And for what end and purpose doth he this? This is euen by gentlenesse to breake our heart. For (as I haue already said) wee are to be wicked, if wee bee not altogether inflamed to serue God, when wee see that it pleaseth him, of his meere goodnesse, to propose vnto vs a reward, and to promise vs a recompense, when wee are in no respect worthe thereof. And withall let vs also note, that when God shall haue passed a thousand contractes with vs, to reward and recompense our woorkes, it wanteth so much that wee may say, he oweth vs any thing, that he might rather accurse and detest vs. For who is he among vs, which obserueth the lawe as were requisite? If wee obserue one article thereof, wee faile in an hundred, and when we thinke to fulfill that which God hath commanded vs in his lawe, we falter therein, wee traile our legges after vs, there is alwayes such great imperfection and weakenesse in vs: that wee can neuer runne in such wise as wee ought, and as it were requisite. Wee shall then bee accursed and condemned, when God shall iudge vs in any rigor and seueritie. So then, men must not here vaunt them selues of obtaining any reward which they haue merited, nor boast of their woorkes: but rather let them knowe, that all the promises which God hath giuen in his lawe, import with them a condition, and therefore shoulde bee vnprofitable vnto vs, by reason that none discharge them selues of their dutie, except God would accept of vs, and beare with vs for his meere bountie and goodnesse. And hereby wee see what rage and madnesse this is in the Papistes, when they boast them selues of their merites, that it seemeth them, they haue to contracte and covenaint with God, and they so venturouslie vpon a diuelish ouerweening and boldnesse, make their account, that they thinke God is verie much bound and beholding vnto them. But what proofes haue they of their satisfactions, their woorkes, their merites? And where shall a man finde those merites? O, we haue done (say they this) and that: no remedie, but wee must make vp our accountes with God. And behold on the contrarie side God, who requireth that wee serue him in all, and through all, which wee are neuer able to doe, as wee haue seene heretofore, and as it is sufficientlie handled and declared in many other places. Nowe let all the worlde examine them selues, to see, whether there may herein be found one which hath accomplished the lawe. But so farre we shalbe from finding any such, that there is not one which may protest, that he hath done the hundred part of that
which

which is in the lawe required. Therefore all must confesse that they are accursed. Yea, in this so small portion, and so little as may be, wherein men acquite them selues, shall bee alwayes founde some wickednesse, and some blottes or other. So then, G O D shall iustly reiect and haue in detestation all that we bring, and are able to doe. Let men therefore bee ouerwhelmed and confounded with shame, and let them confesse that they are all culpable & guiltie before God. Wherefore let vs note, that this promise cannot be accomplished, but that God beareth with vs, and respecteth not so manie vices and infirmities as are in vs, but by his mercie hideth and burieth them. Therefore our workes are then receiued and approued by God, when he respecteth not what they are, but accepteth them, through the vertue of the death and passion of our Lorde Iesus Christ, as good and holie. And albeit there be alwayes many blots and staines in vs: yea, much stinking corruption, except it should be washed away by the bloud of Iesus Christ: yet hee alwayes accepteth vs by the meanes thereof, and no otherwise. So, let vs learne to boast our selues, and glorifie in the meere and only mercie of God, and not vaunt vs of anie merites. And in the meane time let vs not cease to be incited and stirred by with so much greater zeale to serue him, when we see that hee will allure and winne vs vnto him selfe by such mildnesse and gentlenesse. Yea Moses sheweth, that whatsoeuer God promisseth vnto his people, when they shall obserue his law, proceedeth from this fountaine, rather than from anie obligation. And this is that which he saith, As God hath promised to thy fathers: as if he said, Beloued, serue God, and he shall be a good maister vnto you. And thinke not that you haue lost your time & labour when you shall haue obserued his law: for you shall haue a large reward, which is made readie for you. But withall consider ye whence it proceedeth: Behold the fountaine (saith hee:) that is, that before ye were borne and brought into this worlde; God hath promised your fathers to bring them into a land which floweth with milke and honie. Moses thus leading the people vnto this promise which had beene made vnto the Patriarches, sheweth sufficiently that God maketh no new promise, but that he ratifieth and confirmeth that which hee had said. And why? Is it that he was bound to them which were not yet boyn? No: but because he had loued their fathers, as he hath aboue said. It is true, that Moses now sheweth, that the people was partaker of such a promise, if so be they should obserue the lawe of God.

But what? We must yet alwayes come to this point, that men are utterly confounded, if they will oppose themselves against G D D, alledging anie dignitie or worthinesse of their owne, and that they shall alwayes remaine in their condemnation, they shall finde that they are all accursed. It behoueth therefore that they haue their onely refuge vnto the mercie of G D D, and that they knowe, that when they shall haue forced them selues to walke according vnto his lawe, that God shall owe them nothing, albeit he will not leaue to accomplish that which he hath promised them, euen by his meere goodnesse and free mercie. Nowe seeing he in this place speaketh of the land promised vnto the Jewes, let vs note, that at this day we ought to be by manie degrees more incited and prouoked to serue G D D, seeing hee hath dedicated the whole earth vnto himselfe, and will that his name be called on throughout all the worlde. For the blood which our Lorde Iesus Christ hath shedde, hath sanctified all the worlde, which was then as it were in all filth and pollution. For we knowe there was no lande but this which G D D had reserued vnto himselfe, and where in hee woulde beare rule vntill the coming of his Sonne. But when our Lorde Iesus Christ appeared, he then obtained possession of the whole worlde, and his kingdome was extended from one end vnto an other, and especially nowe, when the Gospell hath beene published. Sithence then it is so, let vs diligently note, that we are at this day much more straightly bounde vnto the seruice and worship of G D D, for as much as by the precious blood of his Sonne, he hath consecrated and made holie the whole earth, to the end wee may dwell and be lodged therein, and that we may liue vnder his kingdome. And therefore, as we will that he haue vs vnder his safegard and protection, so let vs beware that wee yeeld vp our selues wholie vnto him. But because men are alwayes so fickle and wauering, that (as I haue already saide) no bydes are sufficient to raine them to obedience, Moses confirmeth all the doctrine hee hath in this place pronounced, by saying: Heare therefore, O Israel, the Lorde thy G D D is one G D D. He had saide before, Hearken: he had said, Take pee heede: he had said, That they must obserue the lawe. But here he confirmeth his whole matter much more better, when hee saith so expressely, That the G D D of Israel is one G D D. For by
this

this, his meaning is to exclude all the gods which the worlde forgeth, and he will shewe that it is not lawfull for them to conceiue a-
 nie thing after their owne fanſie, but that only which we holde by the
 worde of God. Therfore when the God of Iſrael is called One God,
 it is as much as if Moſes did make comparifon betweene the God
 which publiſhed his lawe, as beſore he was manifeſted vnto his ſer-
 uant Abraham, and to the other Patriarchs, & would oppoſe him a-
 gainſt all the gods which the worlde imagined. As God in all times
 hath bene called vpon, this name hath bene common among the Pa-
 nims. But what: The Panims haue ſo wandered, that albeit euery
 one hath ſaide, I adore and worſhip God: yet what was this but
 their owne dreames and fantaſies: For when men take vpon them
 to worſhippe God, when they haue no knowledge of him, there is
 no doubt, but they worſhippe idols. The Turkes at this day will
 ſay that they worſhip God, Creator of the heauens and of the earth:
 but this is but an idol which they worſhippe. And how ſo: They
 name him Creator of the heauens and of the earth, they haue no i-
 mages. It is true. But yet haue they but an idol in ſtead of God,
 becauſe they will not receiue our Lorde Ieſus Chriſt who is the line-
 lie image of God his Father. And we knowe what Saint Iohn ſai-
 eth, that he which denieth the Sonne, he denieth the Father. There-
 fore they haue not God, but an idol. As much is to be ſaide of the
 Iewes. The Iewes will brag much that they haue the law, and that
 they worſhip the God of Abraham, of Iſaac, and of Iacob: but what:
 They are Apoſtataes, they haue renounced the lawe of God, when
 they haue reſected and reſuſed Ieſus Chriſt, who is the ſoule of the
 lawe. It is he by whom God the father will manifeſt and open him-
 ſelfe vnto vs: it is he in whom hee will be worſhipped. And againe
 he ſaieth, Kiſſe the Sonne whom I haue ſent you. And againe: *Heb. 1. 3.*
 Who ſo honoureth not the Sonne, the ſame honoureth not the Fa- *1. Iohn. 2. 23.*
 ther which hath ſent him. Let vs therefore diligently note, that
 Moſes would in this place make comparifon betweene the GOD
 which hath declared himſelfe in his worde, and all the gods which
 are renowned throughout the whole worlde, ſhewing that all that
 is beſide him, is nothing but a piſhnelle, and meere vanitie, and ly-
 ing. And why: For we cannot worſhip God aright, except we haue
 firſt knowne him. And wee muſt alwayes to this purpoſe remem-
 ber that which Ieſus Chriſt ſaid vnto the woman of Samaria:

John. 4. 22.

ye knowe not what ye worship. When Iesus Christ bleth this word, he doth as it were spie at all those seruices and worshippings which were then establisshed. There was no nation which vaunted not of seruing God: and Iesus Christ reiecteth all that which men thought to be good and holie. Ye knowe not (saith he) what ye worship. Wee sheweth hereby, that it is requisite and needefull there be made some manifest declaration of God: we must not walke here at all aduentures, but we must be assured what the God is whom wee serue and worship. Now seeing God must be knowne of vs to be rightly serued and worshipped, let vs consider whence this knowledge shall come and arise. Shall it grow in our owne garden, as we say: Shall we obtaine it by our owne labour and industrie: Shall it bee lawfull for euerie one to thinke what shall seeme good vnto him, to say: I haue knowne God: No, no: but G O D must declare and shew himselfe, hee must appoche and come neere vnto vs. And so the onely meane to knowe G O D aright is this, that wee bee taught and instructed in his woorde. And loe why he saith, The Lord thy G O D. For this people had receiued the lawe: and againe, the couenaut had bene made with their fathers, G O D had separated this flocke from the rest of the whole worlde. It is not then without cause, that Moses here leadeth the people to the knowledge of God, to the end they esttraunge and keepe themselves from all the superstitions of the Paimins, that they haue nothing common with the vnfaithfull ones: but that they know, that wheras God hath manifested himselfe so familiarly vnto them, they haue a most certeine and infallible truth. Now if this hath bene saide of the time of the lawe, it agreeth much better vnto vs. For albeit God hath giuen a sufficient admonition vnto the Jewes, that they bee not mingled among the pollutions of the Paimins in their idolatries: yet haue wee at this day a much moze brighte clearenesse, since the appearing of our Lorde Iesus Christ, who is the liuelie image of G O D his Father, as wee haue saide. And wee may well agree vnto that which is writen in the first of Saint Iohn, None hath seene G O D at anie time: but the Sonne, which hath alwayes bene in the bosome of the Father, hath reuealed him vnto vs. The auncient Fathers haue had a knowledge (as we haue said:) but this knowledge is accounted as none, in respect of that which we haue at this day by the Gospel. Since the Sunne of righteousness shieth on vs, behold God sheweth.

John. 1. 18.

sheweth him selfe most familiar vnto vs. And loe why the Prophet
 Esai, when he entreateth of the redemption which was to be made *Esai. 25. 9.*
 in the person of the sonne of God: Behold him, beholde him, this is
 our G O D, this is our Lord, saith he. The Prophete crieth out,
 This is, this is our God. He is not contented to say in one worde,
 Beholde our G O D, but hee speaketh as if the thing had bene pre-
 sent, and that G O D should then appeare. And howe is this said:
 Was not God in the middest of his people? For hee saide, I will *Exod. 29. 45.*
 dwell in the middest of you. And againe, Beholde my rest: Sion is *Psal. 132. 14*
 the place of my habitation. And againe, he protesteth, that hee will
 neuer depart thence, that the people is his temple, that they are his
 royall priestthoode. Why then is it that the Prophet Esai saith,
 Behold him, behold him, saith our God: This is he, this is he, when
 our Lorde Iesus should come into the world: This is, because God
 reuealeth him selfe vnto vs in greater perfection. There remaineth
 therefore lesse excuse for vs, if wee at this day wander, and holde
 not our selues to the pure trueth, but that enerie one turne after his
 dreames, to say, It seemeth me so, beholde what I finde to bee good.
 Knowe we, that all this is nothing, & that wee must returne to that
 certieintie of trueth which hath bene brought vnto vs by our Lorde
 Iesus Christ. But the worlde is so farre from knowing of this,
 that it seemeth all haue desired to despise and anger G O D, that
 they haue deuised howe to turne their backe vnto him, that they
 haue laboured to reiect and lay aside all subiection, that they might
 haue leaue to remaine in their enormities and unrulie demeanours,
 and that their wickednesse in the meane time might not bee percei-
 ued. The Iewes are vnercusable, as wee see howe the Prophetes
 repproche them, that they haue wittinglie abandoned and put away
 G O D, and that they can not excuse them selues, as the wretched
 Painims, saying, That they haue heard nothing: for G O D pro-
 testeth, that he hath not spoken in baine. But nowe at this day,
 when G O D speaketh vnto vs with full mouth, and that we haue so
 perfect a reuelacion in his Gospell, is not this an ouer great wicked-
 nesse, that men yet wander and goe so astray: Were there euer more
 foolish and fond superstitions, or more outragious and enormous
 than those which are at this day to bee seene in Poperie: I graunt,
 the Iewes mingled them selues among the superstitions of the
 Painims, that they defiled them selues ouer much with their filthes.

Maister Iohn Caluine,

and pollutions: but when all shalbe well sifted and examined, wee shall finde that the Papistes haue surmounted and exceeded them herein by manie degrees: for the word of God at this day is as it were buried among them. When mention shalbe made of faith, the articles shalbe drawn from out of the forge of men, the holie Scripture shalbe of no more force, than as if it were dead, and vterlie brought to ruine. Loe howe they behaue them selues herein, and when question is of the seruice of G D D, they wander (as we haue already said) after their owne inuentions, and loe, By meaning is good, will they say, and they thinke God will suffer him selfe to be ruled as a litle childe, and that he will neuer come to examine all the doctrine of Poperie. Againe, if men speake of faith, is there any talke of the free promises of G D D: No, but they attribute all to them selues. When they will speake of the office of Iesus Christ, they ouerthrowe the vertue of his death and passion, as much as in them lieth. When any question is to be handled of their saluation, then will they come in with their free will, with their merites, and satisfactions. But we ought contrariwise to returne to the meere and onelie grace of the holie Ghost, confessing that we are in bondage and seruitude of sinne, but that we are thence deliuered by the mercie and goodnesse of God. And here hence cometh it, that the holy scripture calleth the remission and forgiveness of sinnes our righteousness. We must therefore come vnto this point, and also knowe, that if we haue failed in our duetie, we can not bring any other payment or satisfaction, than that which we borrowe of the death and passion of our Lord Iesus Christ. Of all this there is nothing to be found in Poperie: If question be of calling vpon G D D, they will make their vagaries vnto their he Saintes and shee Saintes: and Iesus Christ in the meane time shall not be knowne such a one as he is, nor clothed with the office which hath bene giuen him of God his Father. But the Papistes degrade him as sacrilegious and false traitorous villaines, which seeke nothing els but to burie altogether, and to set forth to open prey all the glorie and dignitie which God his Father hath giuen him. As much may be said of all their seruice and religion. We see howe the Sacramentes are polluted and defiled among them. In place of the holie supper of our Lord Iesus Christ, there is substituted this infernall and diuelish abomination, of the Masse, wherein they say, That Iesus Christ is sacrificed, as if he him selfe

selfe had done nothing, as if he were not established the onlie & per-
 petuall priest by God his father. So then we see howe the Papistes
 make a mockerie of the word of God, wherein hee hath revealed him
 self, that it seemeth, that of set & deliberate purpose they would deface
 & put out the knowledge of him which is in the Gospell. And therfore
 we must more heedfullie note this word, That the Lord is God: yea,
 one God onlie. And so alwayes & as often as this worde of God shall
 come in place, let vs knowe that it is to cut off all that shall come
 into our bzaine, all that which men shall haue forged & deuised, and
 which we are not taught by the holy scripture: for God wil be in such
 sort considered of vs, that we be not wrapped & entangled in the fan-
 tasies & errours of idolaters. And in verie deed, wee cannot haue the
 true God, except we haue him alone, that is, that we ioyne with him
 no companion: for assoone as we come in w our litle halfe gods, we
 renounce the liuing God. And why? For he will be alone, as he pro-
 nounceth by the Prophet Esai in another place, I am the euerli-
 uing, saith the Lord, I will not giue my glorie vnto another. And a- *Esai. 42, 8.*
 gain, we haue seene before that he nameth him selfe, A gealous God.
 And for what other cause, than for this, to withdrawe vs from all cor-
 ruptions: As S. Paul speaketh in the 2. to the Corinth. For assoone
 as we are turned from the simplicitie of the word of God, it is as if a
 woman should hearken vnto a Bawd which shall come to whisper in
 her eare. So we are forthwith corrupted, & so we play the wicked for-
 nicators against God, when we falsifie the faith which we haue pro-
 mised him in baptism: we reiect & cast aside his law, we violate and
 profane all religion, when we decline the least that may be from his
 pure & sincere doctrine. Let vs therfore beare in mind alwayes & as
 oftē as mention is made of this word (God,) that we know that God
 must be alone: & therfore when we shall haue accompanied him with
 creatures, he casteth vs off as Apostataes, & as people which are not
 worthe to haue to doe with him, because wee would not yeelde vnto
 him the honour which hee deserueth: namelie, that he should be the
 Lorde, but shall haue profaned his name by making it common vn-
 to creatures, or communicating of it with our dreames. But with-
 all, let vs note, that it is not inough that we reserue vnto the liuing
 GOD the title of one worde, but we must take heede that whatso-
 ever apperteineth vnto him, remaine and abide vnto him in his
 entire and perfectte estate. As howe? He meaneth not only to be called
 God,

Maister Iohn Caluine,

God, but to be acknowledged Almightye, to be acknowledged our Father and Sauour, to be knowen for him which hath authoritie to gouerne vs, for him in whom we ought to repose our whole trust and confidence, for him whom we ought to inuocate and call vpon. For, the chiefe and principall things we ought to thinke and meditate vpon, when question is of honouring one onelie God. I graunt the Papistes will still say, That S. Michael, and S. William, and such others are not their goddes: but yet for all this they worship them: yea, their images and pictures: although they thinke to escape by this shifte, that the images are not the Saintes they pray vnto, but onelie their remembrances to represent them, and yet is this against the expresse commandement of God. And againe, they knowe not howe GOD will be worshipped, when they so mingle him among their idols of wood and of stone, by the which they thinke to represent their Saintes. It is true, they vse words them selues vnderstand not, of *Dulia*, and *Latria*, when they say they serue their moppets, that they beare reuerence vnto God. For loe, what they vnderstand by these wordes. But truelie God is much beholding vnto them, when they declare they honour him onelie, and that withall they serue their idols. Againe, to call bypon God, is it not an holie and sacred thing? For this is the true seruice which he requireth, as it is said in the fiftie Psalm. So we see, that the worlde ouer impudentlie mocketh God, when men so wickedlie corrupt and depraue his whole seruice and worship. And knowe we that this is a thing most detestable, when men so wander and leade them selues astray, after they haue had so cleare and so plaine a reuelation of God, and his will, as is contained in the Gospell. And with so much the greater heedfulnesse must we rest and staie our selues on this doctrine, knowing that our Lorde will, that we hang and depend wholie on him, and that there be an inuolable vniou betweene him and vs. And this shall then be, when we shalbe withhelde simplie within the borders and limites of his word, when we shall peeelde no accesse vnto the inuentions of men, when we shall not leaue our minde to wander: but that after we shall haue heard what is contained in the holie Scripture, we shalbe prest and readie to say Amen thereto, not onelie with our mouth, but that our faith shalbe stayed and fastened on that which proceedeth from the mouth of God.

Psal. 50. 14.
15. 23.

Nowe

Now let vs cast our selues downe before the face of our good God,
with acknowledgement of our faultes, praying him to make vs feelee
them better than wee haue done, and that more and more wee may
knowe how farre and wherein wee are bound vnto him, and that wee
thinke not rashlye to acquite our selues towardes him, but that wee
tend altogether to him, and to his seruice, that wee haue no other
studie nor desire, but to obserue his holie lawe. And seeing we are yet
so farre from it, as any thing may bee, seeing we falter so much and
linger in the mydde way, hauing the onely refuge to the remission of
our lianes, pray wee that it will please him to receiue vs vnto mercie,
and to beare with vs so farre, as to continue to conduct and to go-
uerne vs by his holie spirite, albeit we deserue to be wholie reiected
of him. And with all also pray wee, that it will please him so to open
our eyes, that beholding the bryghenesse of our Lord Iesus Christ, we
may be altogether rauished thereby, and constrained to renounce the
thinges of this worlde, with the lustes, and affections of the fleshe,
which carrie vs headlong to all wickednesse: in such sorte, that wee
haue none other desire, but to humble our selues vnder him, to the
end that beeing beaten downe in our selues, he may raise vs vp a-
gaine to himselfe, by his woord, attending vntill it please him to
chaunge and transfigure vs into his owne image and like-

nesse, in the latter day. That it will please him to
graunt this grace, not onely to vs, but
vnto all people and nations
of the earth, &c.

the Lawe.

Matth. 22.

- 35 One of them, a Doctor of the Lawe, asked him a question,
tempting him, and saying:
36 Maister, which is the great commaundement of the Lawe?
37 Iesus said to him, Thou shalt loue the Lord thy God, with all
thine heart, and with all thy soule, and with all thy minde.
38 This is the first and the great commaundement:
39 And the second is like vnto this, Thou shalt loue thy neigh-
bour as thy selfe.
40 On these two commaundementes hangeth the whole Lawe
and the Prophetes.

God bee praised.

FIN IS.

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